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The ARENA

THE WORLD'S LEADING REVIEW

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This Number

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By Gen. G. H. HOWARD

MEDICAL FREEDOM

By Dr. ALEX. WILDER

EVOLUTION AND THEOLOGY

By WALTER SPENCE

THE RIGHTS OF MEN

By the
Hon. W. A. NORTHCOTT

DECEMBER, 1901

THE RIGHTS OF MEN HON. W. A. NORTHCOTT
Lieutenant-Governor of Illinois

PUBLISHERS AND THE POSTAL DEPARTMENT . GEN. C. H. HOWARD
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A New England Educator and Master of Arts

REVOLUTIONS IN RELIGIOUS THOUGHT DURING THE
NINETEENTH CENTURY B. O. FLOWER

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NOTES AND ANNOUNCEMENTS J. E. M.

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THE ARENA.

VOL. XXVI. - - - No. 6.

A TWENTIETH CENTURY REVIEW OF VITAL THOUGHT.

Editors: { CHARLES BRODIE PATTERSON.
B. O. FLOWER.
JOHN EMERY MCLEAN.

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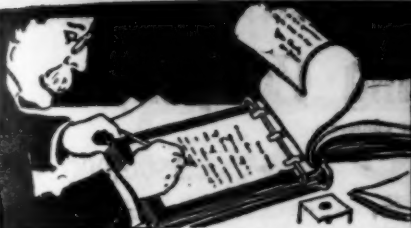
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[Editorial in THE MAGAZINE OF MYSTERIES]

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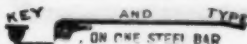
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*"We do not take possession of our ideas, but are possessed by them.
They master us and force us into the arena,
Where, like gladiators, we must fight for them."*

—HEINE.

THE ARENA

VOL. XXVI.

DECEMBER, 1901.

No. 6.

THE RIGHTS OF MEN.*

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns."

GOD never made anything greater than the people. How sublime is the history of the evolution of the rights of men!

We are met at the threshold of the twentieth century with the greatest question of all the ages—the just coöperation of capital and labor. And over its gateway is the word "organization." The key-note of the hour is combination and co-operation. Shall this powerful force of organization be for the benefit of the few or for the benefit of all?

In liberty-loving Switzerland, whose snow-capped Alps echo to the huntsman's horn, is the great glacier. Long years in forming, it moves so slowly that only the nice ear of the man of snow and ice can catch the music of its motion. But in the fulness of time it becomes the swiftly-moving avalanche, in its terrible force sweeping all before it. The evolution of the rights of men through all the ages has been the slow motion of the glacier, but it comes upon the twentieth century with the swiftness of the avalanche.

Two thousand years ago a Flower Divine closed its petals upon the Cross at Calvary, and to-day it bears its ripened

* Address delivered by Lieutenant-Governor W. A. Northcott, at Springfield, Illinois, on Labor Day, September 2, 1901.

fruit in the spirit of brotherly love that is the basis of all that is best in our present civilization. And, above the avalanche of human rights that has come to bless our times, we look beyond the centuries to the Cross borne by the lowly Nazarene on the far-off hills of Galilee.

The strength of a nation is not in its armies and navies, but in the number of happy homes throughout the land. The strength of a community is in the distribution of political power, religious liberty, intelligence, and wealth among the masses of the people. Not that one man is stronger than his fellows, but that the many are strong. Not that one man is intellectually great, but that the many are intelligent. Not in the universities whose spires kiss the sky, but in the public-school houses on the hills and in the valleys. Not in great wealth concentrated in commercial centers, but in the fact that our laborers have "three square meals" a day and are able to clothe and feed their little children and send them to school. Not that a king is powerful, but that political power is distributed among and rests with the people. These are the conditions that make a nation truly great.

Slowly came the evolution of religious freedom down the ages. In the sixteenth century Martin Luther challenged religious intolerance and the Reformation began. Contemporaneously, the licentious arrogance of Henry VIII. of England opposed with all the strength of his kingdom the power of papal despotism, and, once broken, it slowly gave way to religious freedom. The builders of our Republic, remembering the flight of the Pilgrim Fathers from the religious oppression of the Old World, in making the Constitution, divorced Church and State and gave to our people the greatest religious liberty the world has ever known.

How inspiring has been the march of political equality! Nearly a thousand years ago the Magna Charta was wrested from King John by his haughty barons on the plains of Runnymede, and to the English people was given the right of trial by jury. In the seventeenth century Oliver Cromwell gave the first challenge to the "divine right of kings." The teach-

ings of Voltaire and Rousseau inspired the French Revolution, and when the streets of Paris ran red with blood the people answered Louis XIV. back across the century and said, "Nay, sire; *we* are the State." The glories of Bunker Hill, Saratoga, and Yorktown made America independent of the tyranny of kings. But when the boys in blue marched with Grant to Appomattox and the Emancipation Proclamation came from the hands of the immortal Lincoln, like the voice of God into the grave of Lazarus, then all our people became absolutely free. Then the spade and pick, which in the hands of the slave had been emblems of disgrace, became in the hands of free toilers the emblems of honor. Then was lifted into the forum of our Constitution, to shine forever and ever like a star, the great principle of the equality of all men before the law. Then for the first time in all the ages there was a perfect political equality of all men.

In equal advancement with religious and political equality has come the diffusion of the means of education among our people. "The public free school is the fountain whose streams make glad all the lands of liberty." The tinkling of the school bell calls upon the children of the people to advance. The glad laughter of the school-going children of the Republic is as musical as the bells hung on the golden-shafted trees of Eden, shaken by the eternal breeze.

Wonderful has been the material advancement of the world. For ages science moved but slowly, creeping on from point to point. Then in the nineteenth century it came as the avalanche pouring its ripened fruit into the lap of the twentieth century:

"At the command of science the spirits of air, water, earth, and fire have been made to do man's every bidding. They propel his steamships, railways cars, and mighty engines; they make his garments; they build his houses; they illuminate his cities; they harvest his crops. For him they make ice in the summer and grow oranges amid snow. For him they fan a heated atmosphere into cooling breezes or banish icy winds. They flash his news around the globe. They carry the sound of his voice for thousands of miles, or preserve it after he

is dead. Verily, the fairies and genii of old did not so much for Solomon in all his glory."

During the last hundred years the increase in the aggregate wealth of the world has been more than that of all the preceding centuries. In France and England the wealth accumulated in the nineteenth century is more than five times as great as the total accumulations of all preceding ages. The wealth of the United States in 1800 was about one billion dollars, while now it is nearly ninety billions, the rate of increase being six times more than the growth of population in the same period, the *per capita* of wealth having risen from \$200 in 1800 to \$1,200 in 1900.

We have reviewed the evolution of political equality, religious liberty, and the popular dissemination of knowledge among the masses of the people. What about the diffusion of wealth? What about industrial equality? Have they too kept step with the onward march of civilization? On the contrary, wealth has concentrated into comparatively fewer hands, till one-half of our people own comparatively nothing. One-eighth of our people own seven-eighths of the wealth, or forty-nine times their equal share. Four thousand millionaires or multi-millionaires have twenty per cent. of the total wealth, or four thousand times their fair share if the principles of partnership or brotherly love were applied. Says Professor Frank Parsons:

"The vast increase of wealth and the congestion of it, along with the vast increase of knowledge and the large diffusion of it and the rapid growth of political liberty, constitutes the paradox of the nineteenth century and the source of the deepest troubles it bequeathes to the twentieth. The congestion of wealth in the presence of diffused intelligence is the underlying cause of the great unrest of our time. There are only two paths to social equilibrium: the diffusion of enlightenment must vanish or the concentration of wealth must cease. Democracy of intelligence and aristocracy of wealth are incompatible. Industrial privilege must destroy free government and popular enlightenment, or free government and popular enlightenment will destroy industrial privilege."

This is essentially an age of the combination and concentration of capital. The capitalization of the trusts in America to-day aggregates ten billions, and, together with the railroads, telegraphs, and telephones, comprises more than one-fourth of our country's wealth. The trusts are the natural results of industrial evolution, and if properly coördinated with labor are not evils to be condemned. "They make possible the maximum of product resulting from the minimum expense and effort. The trust is scientific production. The modern trust is competition finished."

Brain and muscle should never be too cheap in the American Republic; and the organization of capital, improved machinery, and facilities of transportation, all, if rightly directed, give higher wages to labor and a lower cost of the product to the consumer.

Since the communism and socialistic condition of the tribes of primitive men, there has been no industrial equality. History tells of no golden age of labor. In all these hoary ages labor has been a commodity to be bought in the market the same as horses, coal, iron, etc. Governed by the law of supply and demand, labor has rested under the yoke of the Ricardian law that the wages of toil would always be brought to the level of the cost of the bare living of the toiler. Trusts in the future can do no worse than competition has done in the past in carrying out this "iron law" of wages. Organization and coöperation under the ameliorating influences of our present civilization can, and I believe will, do much better.

If the forces of political equality, religious freedom, and the diffusion of intelligence cannot successfully contend with the greed of organized capital, then indeed will come the fulfilment of Byron's gloomy prophecy:

"Here is the moral of all human tales,
'Tis but the same rehearsal of the past:
First freedom and then glory—when that fails,
Wealth, vice, corruption, barbarism at last!
And 'History' with all her volumes vast
Hath but one page."

The enactment by Congress of the Sherman law was a material step in the direction of controlling the trusts, but under our Constitution it could only apply to interstate transactions. With the proper amendment to our Federal Constitution, much can be done by our national government in the regulation of trusts. The stoppage of production for the wilful purpose of increasing the prices of necessary commodities could be prevented. The courts have traveled a long way in this direction in declaring that in government is vested the power to fix the maximum charges of railroads and other public utilities. Publicity and accounting will curb many of the evil tendencies of trusts.

While capital has been organizing and combining, the individual has reached out his hand to touch the hand of his fellow-man, until in the United States more than one million workingmen form the federation of labor. And thus has come upon us the great spirit of coöperation—the banding together of men. Organization is the breath of life of our present civilization.

The solution of the century's problem will come when the trusts and combinations of capital coöperate with the federation of labor. The great combination of these separate forces makes their coöperation possible. The organization of each will make possible the coöperation of both. Before this time comes capital must learn that its best customer is labor—that high wages bring for the products of capital a generous consumer; that when the laborer is well fed and clothed, his children instructed in our schools, and he has the blessings of a happy home, then he is contented and brings to his employment a strong arm, an intelligent head, and loyal heart. Then indeed he is more to the copartnership with capital than the horse, iron, or coal. He is then not a commodity but a partner.

Before this coöperation is complete, the laborer has many things to learn. He must have the wisdom to know his own rights and the courage to maintain them; he must have the discernment to know the rights of others and the fairness to respect them.

Class hate must vanish forever. There is no place in America for hatred between employer and employee, between the rich and the poor. When our forefathers built this Republic, they built it strong enough for us all to stand upon. The banker who keeps our money safe has his place in the community. The lawyer that pleads our case and writes our will; the physician who goes to the bedside of the little child and brings it back to life; the old gray-haired minister that stands at the baptismal font, at the marriage ceremony, and at the open grave; the engineer with his hand on the throttle, in the storm and darkness of the night, guiding the train with its burden of humanity safely to its destination; the miner who goes down into the bowels of the earth to dig the coal that warms us in the winter and that converts water into steam to turn the countless arms of toil; the farmer in the fresh air and sunshine that raises the food to feed us; the man in the shop and the merchant at the counter; the rich and the poor; the high and the low: I thank God that the Stars and Stripes are broad enough to cover us all!

I have nothing but contempt for that demagogue who preaches a doctrine of hate between one class of our people and another. Let us uncover our heads while we listen to the words of the immortal Lincoln—the man of sorrow—who walked through the Gethsemane of his nation's woe, and who was the instrument under God to wipe away forever the stain of slavery from our fair land: "I would not tear down my neighbor's house, but rather build one of my own." "The fact that some have become rich is proof that I might one day myself be rich."

Remember that this flower of the evolution of industrial equality will not open its petals to force. Anarchy, riot, mobs, and bloodshed will not advance the cause of labor. And above all and supreme over all is the majesty of the law. He who raises violent hands in infraction of his country's laws insults its flag and dishonors that which protects his life, his home, his wife and children. Without obedience to law there is chaos. The proudest and the humblest, the richest and the

poorest, must bow in humble submission to the law that is over all.

Coöperation of labor, to be effective, must be moderate, honest, and fair. The greatest progress of the near future will be in the elevation of the character of labor organizations themselves. Diffusion of intelligence will promote it. Courage and character in their leadership will promote it. The relegation to the rear of their demagogues and false teachers will promote it. Already philosophers of economic thought are becoming their teachers, and the leaders of labor are becoming their students. This is an exceedingly hopeful sign.

Its most powerful weapon is the ballot, "which executes the will of man, as the lightning executes the will of God." Organization has taken hold of political parties and given them what is called "the machine." It is not evil of itself, except when it gets into evil hands. Let the laborer study this machine, that he may know how it should be controlled. It is not enough that he go to the ballot-box to ratify the caucus action of some political party, but he should go to the primary and the convention, so that he shall be a determining factor in the choice of the public servants of his land and of the laws that shall govern him. Men should be selected for official place "whom the spoils of office cannot buy—men of honor, men who will not lie." The honest and active participation of the laboring man in practical politics is one of the greatest factors in industrial evolution.

Looking back over the years we find much for congratulation in the condition of labor. Wages are now double what they were a century ago, and their purchasing power, as to products consumed, has increased at least one-fourth. The hours of labor have been shortened; government inspection of factories and mines has been brought about, child labor restricted, a national labor commission and State bureaus of labor statistics established, and truck stores abolished. In the eleventh century England had a law prohibiting the increase of wages; labor unions were prohibited, and a day's work was fourteen hours.

"Slavery has been abolished among civilized nations and the slave traffic driven from the high seas; popular education is the rule in enlightened countries, so that every child is now taught to read, write, and cipher; higher education for women is an established fact, and free schools and colleges place thorough education within the reach of every young man and woman who is willing to take the trouble to obtain it. Reform has changed government prisons from dens of fever and corruption into sanitary places of restraint. Comfortable hospitals under the management of expert physicians and capable nurses open their doors to the sick. Insanity is dealt with as a disease, not as a crime; the deaf hear, the dumb speak, and the blind are well-nigh as efficient as those that see. The news of the world may be had for a penny within a few hours of the happening, and for a few cents private letters are carried by steam to the antipodes."

Let us remember that our happiness cannot be made by law or industrial systems. As John Ruskin tells us, if we want to be strong we must work. If we want to be wise we must read and think. If we want to be happy we must love our fellow-man. We can never get anything out of Nature's establishment at half price. There is no royal road to anywhere worth the going. The divine injunction, "In the sweat of thy face shalt thou eat bread," is not a curse, but a blessing. Upon individual effort, after all philosophies, must depend the welfare of the individual. Depend upon your own work, your own honesty and intelligence, and remember the divine command to "love thy neighbor as thyself."

The crescent promise of the twentieth century is the harmonious and fair partnership and coöperation of labor and capital. It is the heir of all the ages in the foremost files of time. "It is the genius of American institutions, in the fulness of time, to wipe the last opprobrious stain from the brow of toil and to crown the toiler with the dignity, luster, and honor of a full and perfect manhood."

I will give you the toast of the twentieth century: Here's to Labor and Capital—the organization of each and the co-operation of both!

W. A. NORTHCOTT.

Greenville, Ill.

PUBLISHERS AND THE POSTAL DEPARTMENT.

ON two points the publishers of newspapers and periodicals have a difference with the Post Office Department at Washington which they deem of sufficient importance to discuss before the great free parliament of the American people. One relates to the use of executive power. It has been a source of irritation for many years. As one newspaper put it as long ago as 1892: "Any third or fourth class postmaster or employee of his office may decide what is objectionable matter in a newspaper and withhold the entire edition until an appeal to the Department at Washington has been heard and answered. This requires time, and though the decision may be in the publisher's favor, he has, meanwhile, suffered great loss by the detention of his newspaper editions in the home post office, and there is no recourse for damages."

This sort of "hold-up" process is of frequent occurrence. It is the method just now resorted to in order to enforce the recent new and arbitrary rulings of the department which it is the purpose of this article to discuss. The publishers would like to submit to the public and at the proper time to the Congress of the United States whether this method and habit of the Post Office Department is not an unnecessary infringement of personal rights and an unwarrantable assumption of executive power. It often works positive hardship even when the initiative ruling is reversed. But the representations of the subordinate postmaster, or even clerk, are usually sustained, and the publisher is arbitrarily subjected to a fine without any proper judicial process and to an irreparable loss in his business.

The second point of controversy relates to recent rulings concerning "second-class mail matter." The law establishing the pound rate of postage and defining plainly enough what should constitute second-class matter has been in operation over twenty years.

The present Third Assistant Postmaster-General, the Hon. Edwin C. Madden, sent out a circular letter to four hundred

publishers, dated April 13, 1901, in which he asked the opinion of those addressed whether a ruling against the use of any bonus or premiums would be injurious to legitimate periodicals, and plainly intimated that if the publishers addressed should favor his new policy it would be carried out without waiting for any further legislation. From other communications from his office it appeared, also, that he was disposed to interfere with the sending out of sample copies, which is distinctly provided for in the act of Congress which established the pound rates for second-class matter.

The publishers of the periodicals affected, throughout the country, took issue with the expressed intent of the Third Assistant Postmaster-General and drew up protests without waiting for the proposed ruling. At a meeting in New York, April 23, 1901, the following action was taken:

Resolved, That the publishers represented at this meeting are unanimously of the opinion that the post-office ruling proposed by the Third Assistant Postmaster-General in his circular letter of April 13, affecting the use of premiums for subscriptions, if issued, would be contrary to the traditions and practises of our postal system, an assumption of legislative power not vested in the Post-Office Department and detrimental to the interest and circulation of periodicals now legitimately included in mail matter of the second class.

We, the undersigned, heartily adopt the above resolution and respectfully and earnestly remonstrate against the proposed interpretation or modification of the existing status, which would abridge the rights and privileges of second-class mail matter which it has enjoyed uninterruptedly since the passage of the law in 1879, and we beg that no such steps may be taken.

(Signed by)

THE CENTURY COMPANY.
HARPER & BROTHERS.
CHARLES SCRIBNER'S SONS.
DOUBLEDAY, PAGE & Co.
ROBERT BONNER'S SONS.
AMERICAN TRACT SOCIETY.
STREET & SMITH.
DODD, MEAD & Co.
S. S. McCLURE Co.
METHODIST BOOK CONCERN.
McCLURE, PHILLIPS & Co.
THE OUTLOOK COMPANY.
THE JUDGE COMPANY.
LIFE PUBLISHING COMPANY.
THE TRUTH COMPANY.
G. P. PUTNAM'S SONS.
ART INTERCHANGE.

McCRAW-MARDEN COMPANY.
REVIEW OF REVIEWS.
THE CHURCHMAN COMPANY.
MUNN & COMPANY.
OUTING PUBLISHING COMPANY.
CONGREGATIONAL WORK.
EVANGELIST PUBLISHING Co.
CHRISTIAN WORK.
NEW YORK OBSERVER.
E. L. KELLOGG COMPANY.
FUNK & WAGNALLS COMPANY.
THE EXAMINER.
NEW YORK WEEKLY WITNESS.
ORANGE JUDD COMPANY.
PHELPS PUBLISHING COMPANY.
PUBLIC OPINION.
COLLIER'S WEEKLY.

In Chicago a joint meeting of representatives of about sixty publications was held early in May and resulted in the formation of an organization, afterward joined by publishers of St. Louis, Kansas City, Omaha, and other cities of the West, and of Philadelphia, New York, and Boston, under the name of the National Publishers' Bureau.

The gravamen of the complaint against the ruling suggested, and which has since been in part actually made and published with the sanction of the Postmaster-General, is that the executive department of our government attempts to enact law. In the circular letter referred to it was distinctly stated that the department had endeavored to obtain a modification of the law relating to second-class matter before several successive Congresses, and failed. It seemed almost beyond belief that the Third Assistant Postmaster-General should avowedly and unblushingly propose to do by a department ruling precisely what Congress had deliberately refused to sanction.

It is this apparent intention on the part of an executive department to defeat the will of the people and to assume the function of Congress which has so greatly aroused the publishers of the whole country. A publisher of three different newspapers situated in different cities, pertaining to one of the great industries of the country, addressing the writer as an officer of the National Publishers' Bureau, used these words: "I believe, as you do, that many of the rulings of the department are purely arbitrary and without sanction of any statutes now in existence, but, on the other hand, contrary to the publisher's rights as therein prescribed."

There is a wider and deeper interest in this controversy than would arise from the fact that the new rulings of the department will interfere with the legitimate business of publishers. The question is forced upon us: Is there not here a dangerous tendency on the part of the executive to usurp legislative powers? Whatever be the motive and whatever the results, whether affecting the interests of only one class of citizens or of all classes, is of far less importance than that

the very principles of our government and a safeguard of our liberties should be set aside.

It is to be noted that the new rulings, when published July 17, 1901, by no means realized the sweeping suggestions of the circular letter. They seriously affected, however, most publishers who use premiums; they opened the door to more of the abrupt detentions of whole editions of periodicals referred to in the first part of this paper, and have already resulted in cutting off from second-class privileges many publications which have had them for nearly a score of years under the express sanction of the department. One of the New York publishers whose business has lately been thus rudely interfered with uses this strong language: "A mere post-office ruling, under these circumstances, excluding this and similar publications from the mails, would, therefore, be as distinct 'nullification' as that which was attempted in the times of Andrew Jackson and Abraham Lincoln. It is a good law, which has had vast and healthful influence in disseminating knowledge and increasing happiness in millions of the best American homes, and it would not be right nor wise to nullify it, even if it would be safe to do so."

It is proper that, in this discussion, we should inquire what was the real intent of the law. It is evident that the act was passed, not for the benefit of publishers, but for the dissemination of newspapers and periodicals among all the people. The purpose was educational and was for the greatest good of the greatest number. Even should it be shown conclusively that the low rate on second-class mail matter resulted in a great financial burden, is it quite clear that for that reason alone the people would desire it abolished? If by means of it the great body of the people get the reading matter they want, and to an extent otherwise impossible, is it at all certain that Congress (representing the people) would consent to repeal the law?

The "premium" has come in a process of evolution in the publishers' business. Until something better is invented, the publishers must depend, as they have for the last twenty years

and more, on premiums and sample copies as a means of enlarging their list of subscribers. They would doubtless like to know of something more effective. Even the Post Office Department does not suggest anything better. Until it is prepared to do so the conclusion is forced upon us that the prohibition of premiums and the restriction of sample copies would be injurious to the business and a hardship.

Let us now inquire whether there would be any good results that would bring an adequate compensation for this loss to publishers and a resultant loss to the people. The circular letter suggested that "legitimate publications" would be benefited; that is, other periodicals, which use no premiums, would get the subscribers which these other papers lose and would secure the advertising and so enjoy a prosperity they do not now have. How would they get the subscribers? Would the people who now begin their subscriptions because of a premium suddenly change in their tastes and remit their money for what the circular letter calls "higher class periodicals"?

DOES SECOND-CLASS MATTER CAUSE THE DEFICIT?

But the principal reason for the department to cut off the premiums, as presented by the letter, seems to be to save the expense of carrying second-class matter. Waiving, for the present, the question whether the whole people desire to reduce the circulation of reading matter on account of the cost of carrying the mails, let us inquire carefully whether the carrying of second-class matter is really a cause of the deficit. From a careful examination of the figures in our own office, and judging from them alone, the deficit does not appear to be so caused. For example, we have the cost of second-class pound-rate postage each month and the postage for letters and circulars growing out of the former (since we have no other business), and the two are about equal. We are prepared to give the exact figures if wanted by the department. This proves that from this one source alone two cents a pound is received, and not one cent, as appears to be assumed by the department. Besides, the postage on letters written to us and

to our advertisers and that paid on their answers and circulars, catalogues, etc., amount (we estimate on carefully secured data) to an additional two cents a pound; so that four cents per pound is received by the Post Office Department instead of one cent a pound. This, if the proportion holds good with others using second-class mail privileges, would show that this fund should be credited four times what it has hitherto been credited, and the supposed deficit on the second-class matter would be reduced to just that extent. A more exact accounting, as indicated by the figures of our own business, would thus, to a large extent, relieve the second-class matter of the charge of being a burden upon the department.

But, taking up this question from the figures supplied by the Postmaster-General's reports, it appears that the increase of second-class matter each year results in a corresponding decrease in the deficit. Let us examine the figures:

1897—Amount of second-class matter carried.....	310,000,000 lbs.
“ —Deficit	\$11,000,000
1898—Amount of second-class matter carried.....	336,000,000 lbs.
“ —Deficit	\$9,000,000
1899—Amount of second-class matter carried.....	352,000,000 lbs.
“ —Deficit	\$6,000,000
1900—Approximate amount of second-class matter carried	370,000,000 lbs.
“ —Deficit	\$4,500,000

This last deficit (1900) includes the extra cost of the rural delivery, and is therefore not exact.

It will be seen that these general figures for four years apparently sustain the conclusion derived from those of our own office to the effect that the business growing out of the second-class matter, *i.e.*, the postage paid on first, third, and fourth class matter directly traceable to that of the second-class matter, is so much increased as in reality to diminish the deficit. In other words, the second-class matter, in view of all receipts caused by it, is not the source of the deficit, but helps out the deficit of the department. If this is correct the causes of the deficit must be sought elsewhere, such as the carrying of franked mail matter, the exorbitant cost of carrying the mails

in many instances, and other like expenses. But it is no part of our purpose to criticize the department or to account for the deficit.

Our conclusion is unqualified, *viz.*, that in view of the wants of the people and the law Congress has made in their behalf, and in view of the character and interests of the publishers who use second-class mail matter rates, and in view of the apparent mistake as to the cause of the deficit, there is no sufficient ground for cutting off the privilege of offering premiums, which is quite generally used by a large proportion of certain classes of legitimate publications. If there are abuses, of course, they ought to be corrected. The law is plain prohibiting free circulation and "circulation at nominal rates." No one can complain of the proper enforcement of these provisions; but for the department to enact a law that Congress deliberately refused to enact would certainly not be sanctioned by the people and is clearly against public policy.

In consequence of the rulings published July 17, 1901, there have arisen two other distinct protests from publishers. One relates to the exclusion of periodicals "having the characteristics of books." The question is asked, Why should periodicals that have come into existence by reason of a law of Congress, and have enjoyed the rights of second-class matter, be suddenly deprived of those rights? The other protest is against a ruling that would exclude "bulk subscriptions." Why may not one man subscribe for a thousand or even ten thousand copies of a periodical if he sees fit? The rule published states that such bulk subscriptions "must be restricted within a limited number of copies." This quotation is from a letter of the Postmaster-General dated September 23, 1901.

When the Postmaster-General was asked whether he would consent to an "agreed case" to be submitted to a United States court, so as to obtain an impartial and final interpretation of the law on these subjects, including the rulings as to premiums and sample copies, he replied: "It is the duty of the department to administer the law. It cannot be a party to an 'agreed case.' Its responsibility is its own." From this it would seem

probable that even a decision by a United States court might not be heeded, or that possibly the court would hold that it had no jurisdiction over a coördinate department of the government. If once properly brought before a United States court, any clause or section of the law would doubtless receive an interpretation as to its meaning. This need not imply any right to enjoin the Post Office Department.

This latest letter from the Postmaster-General makes it clear from a new source that this whole subject should be fully discussed before the people. It is certain to be so discussed in the next Congress, whether brought there by another attempt of the Post Office Department to have its rulings enacted into law or to have the law which has stood so many years materially changed, or whether the subject be brought forward by the representatives of the people with the purpose of preventing these arbitrary rulings.

C. H. HOWARD.

Chicago, Ill.

THE CO-OPERATIVE ASSOCIATION OF AMERICA.

INDUSTRIAL coöperation cheapens production and distribution and *makes possible* a just and equitable division of the wealth created. Nothing at the present stage of economic evolution would do more for the good of civilization than to provide for the just and equitable division of the wealth created. This would be reaching to the very center-point of the present-day labor question, which is the one question of politics and economics.

Among the many coöperative enterprises started in recent years, a few have survived to become potent factors in our social evolution, in spite of their being called utopian. Although ninety-five per cent. of new business enterprises fail, yet there are foolish people enough to hazard the perilous venture of a business career and to assert that true business principles are trustworthy. Although many poorly planned and badly managed coöperative undertakings have precipitated themselves into the same chaos as that of the ninety-five per cent. of business enterprises, yet the practicability of industrial coöperation is attested by a number of successful surviving witnesses.

Every trust or federation of business interests gives testimony to the practicability of coöperation. The trust is a form of coöperation which cheapens production and distribution but which fails to meet the requirements of the age, in that it does not make any provision for the just and equitable division of the wealth created. The evils of the trust arise almost wholly from the inequitable division of the wealth created.

The Rochdale Coöperators of England put behind their testimony to the practicability of industrial coöperation a volume of business of over \$300,000,000 a year. Their method of business execution is similar to that of the trust, which is the true business method; but unlike the trust they take a long

step toward providing a just and equitable division of their wealth. However, it is one step only that they take in this direction. Again, in Ghent, Belgium, a population of 25,000 working people are witnesses to the feasibility of coöperation in business, for they share in the benefits of their own stores and factories. The Arlington Coöperative Association, in the small city of Lawrence, Mass., does an annual business of nearly half a million dollars and benefits 5,000 workingmen. These and dozens of other successful coöperative enterprises refute the common accusation arising from ignorance that industrial coöperation is impracticable and unbusinesslike.

The Coöperative Association of America is more ambitious than any other coöperative enterprise yet started. It is looking forward to larger operations than any other and promises greater returns to workingmen. It claims to have solved the problem of primary importance in the labor question mentioned above—that of providing a just and equitable division of all wealth created. In accomplishing this thing of most importance, it is, as a secondary and consequent achievement, providing employment for an unlimited number of men and women. Although but one year old it is operating successfully in several branches of business, and every present indication points to the success of its entire program.

It does not claim to be able *within a year* to employ every man and woman in the nation, neither does it claim to be able *within a few months* to rescue from the thousands of species of economic plunderers the entirety of the wealth created by labor. But it is now employing some people and continually making new places for more co-workers, and is saving for the labor that it already employs a larger proportion of the created wealth that belongs to it than is done anywhere else in the world. The employees are called co-workers because they are all in fact equal partners, although not partners legally defined.

Although the association did not become ready to start its first business enterprise until about seven months ago, it is at the present time conducting the largest grocery business and

general market in the combined cities of Lewiston and Auburn, Maine. (Lewiston and Auburn are separated only by the Androscoggin River and have a combined population of over 45,000.) This grocery and market is situated in a commodious and beautiful building owned and built by the association, and it is in the best business location of the two cities. The association is also conducting successfully one of the best restaurants in Lewiston in a building owned by itself, and is now remodeling another of its buildings for the uses of a bakery, which it intends to start very soon. Furthermore, the management has plans already definitely matured for absorbing several of the largest established business interests of the city. This absorption is expected to be accomplished before the end of the winter. Independent of this absorption plan, however, it has definitely planned the purchase of several large farms near Lewiston from which it will supply its own stores and its own co-workers with everything that can be produced from the farm.

There are people who believe that a just and equitable division of the wealth created prevails now: that the dollar-a-day man deserves but his dollar, and that the prospective billionaire deserves his hundreds of millions. But this philosophy is but the ebullition of arrant egotism. The perverse side of human nature is such that, with the man who lives for his selfish interests alone, egotism increases with personal power. Hence it is that many men of wealth (not all) believe candidly that they are so superior to their less fortunate fellows that they are actually deserving of their millions by natural right. The egotism from the perverse side of their nature flaunts a blind before their mental vision preventing them from seeing the injustice and cruelty of economic conditions by which alone their millions came to them. Egotism is a spiritual insanity that stoutly maintains an opinion without the support of facts and which is little affected by their force.

Every one knows that as the result of invention and business organization—in other words, as the result of civilization—there has been, especially within the last fifty years, a phe-

nominal increase in the effectiveness of labor, whereas the average increase in the wages of labor has been very small. This increase of wages is so small that it is hardly to be compared with the percentage of increase of labor's creations. Hence it is that labor at the present time owns a smaller percentage of the wealth of the nation than it ever did before, and hence it is also that the great bulk of all wealth is accumulating rapidly in the hands of a very few persons. The fact is evident to any unprejudiced mind that labor does not get its just proportion of the wealth created. I should say that labor does not get on the average more than one-third of what by right belongs to it. How, then, does the Coöperative Association of America expect in the course of time at least to treble the income of the average workingman? This question leads to an explanation of the general scheme of the organization.

This association is a corporation organized under the laws of the State of Maine. Its capital stock is but \$10,000, and will probably always remain that amount, even when the assets of the company rise into the millions. No dividends will ever be declared upon this capital stock because the earnings *all* go to co-workers and nothing will be left for dividends, and therefore the stock will never have any commercial value. *But by becoming a corporation the spirit of the association has clothed itself with a material body suitable to the environment of the present economic world.* It can do business with the same freedom as, and on the same footing with, all modern successful industrial enterprises. However, it has taken a unique legal precaution that is absolutely necessary to the security of its perpetual integrity of purpose.

In the eyes of the law those who work for a corporation are employees. There are no laws that would compel the officers and directors of a corporation to give to the employees the full product of their toil. But it is the specific pledge and purpose of The Coöperative Association of America to give to every one of its workmen the entire product of his labor. Without legal power vested in disinterested and trustworthy

hands for enforcing this pledge and purpose the future would hold no security for their fulfilment. The Coöperative Association of America, therefore, has transferred ninety per cent. of its capital stock to The Co-workers' Fraternity Company, a corporation organized under the laws of the Commonwealth of Massachusetts for purely educational purposes. The Co-workers' Fraternity Company is composed of representative men, most of whom are known nationally or internationally as loyal advocates of the economic ideals which the Coöperative Association of America is endeavoring to fulfil. By virtue of owning the majority of the capital stock the members of the Co-workers' Fraternity Company have sufficient legal power to be in fact trustees for the rights of the co-workers, and they guarantee the future integrity of The Coöperative Association of America. The Co-workers' Fraternity Company is to receive from the Coöperative Association of America a certain percentage (probably from five to ten per cent.) of the wealth created by all the co-workers as a fund for educational purposes. It is planning the establishment of a great university with branches at every industrial center of co-workers. With the prospect of an almost unlimited income it hopes that its university may lead in usefulness all the universities of the world. But more will be said of the proposed new university and its new educational features in THE ARENA at a later time.

It is the purpose of The Coöperative Association of America gradually to form within itself a federation of *all* legitimate branches of business. It will manufacture or create *everything* that the co-workers (members) consume so far and as rapidly as is possible.

There is one thing upon which the success of the enterprise and the continual increase in the income of every co-worker must largely depend. It is that the association controls the consuming power of all the co-workers. This control has already been secured. The consuming power is in the economic world what the ballot is in the political world. Every co-worker thoroughly understands that it is money in his

pocket to make it his perpetual practise to buy what the association produces in preference to what is produced by others, and that even irrespective of price. When all co-workers purchase and consume their own product in preference to the product of competitors, a condition is at once established whereby the income of every co-worker is increased by the establishment of each new branch of business. This can be best shown by what has already taken place. The restaurant was the first business to be undertaken. The patronage was increased by the incoming of new co-workers because the new co-workers boarded at their own restaurant in preference to competing ones. With this increase of patronage was an increase of profits, and the increase of profits with this association means increase of income for *every* co-worker. The grocery store and market were next established. The clerk co-workers who did not keep house for themselves took board at their own restaurant, thereby increasing again the general profits. In turn the restaurant began at once to make its purchases from the grocery and market of the association, and thereby the earnings of the store were increased. Thus the store increases the business of the restaurant and the restaurant increases the trade of the store. And as all profits are divided equitably among the co-workers the income of each has increased with every increase of business. When the farm industry is established next spring the produce can be disposed of through the association's own store and market, and thereby the financial success of the farm will be insured, whereas every co-worker employed at the farm becomes a new patron of the store. A printing plant is soon to be added to the general industries, and also a laundry and a shoe manufactory, together with other kinds of retail stores. Every new business will play into the hands of the others by increasing their profits, thereby increasing the income of every co-worker.

By the time the association has accomplished the federation of all the branches of legitimate business, it will have turned into the direction of its own treasury the thousand different leaks that now diminish the wages of the toiler, and thereby

save to labor or to the co-workers all the wealth approximately that labor creates. And then, I predict, the average wage of a co-worker will be thrice the average wage of the present-day workman. Furthermore, the income of co-workers will increase very considerably as the result of the economy of improved business organization. In ordinary petty businesses the waste is something enormous. This waste will all be saved for the benefit of the co-workers. Every new invention that may come into the possession of the association will also increase the income of every co-worker but will never deprive any one of employment. The problem of employment for all and for all time is solved beyond peradventure.

Thus far the work has been favored with good fortune in every step it has taken. The general scheme of the organization had been thoroughly thought out before work began; and what is more important even than a good plan or a feasible scheme is a business management capable of confronting the business world with sufficient skill and experience to hold its ground. This business management has been secured. Mr. Bradford Peck, the president, is the most successful business man of the city of Lewiston. He is at the head of the B. Peck Company department store, which, it is said, is the best equipped and most commodious and attractive store, outside of Boston, in the New England States. Since the beginning of this organization Mr. Peck has left the work of his store almost wholly to his subordinates and given nearly his entire time and attention to promoting the work of the Coöperative Association of America. This he has done without salary, besides making the association a gift equal to \$10,000 in cash. Mr. Henry A. Free, the treasurer, who has also been serving without salary thus far, was born with all the qualities of a shrewd and cautious financier. The remarkable financial success of the B. Peck Company department store has been in large measure due to Mr. Free's careful handling of the money. The Rev. Charles E. Lund is an eloquent man, possessing the enthusiasm of a dozen ordinary persons, and he seems to have been born to become the ideal secretary

of the association. The chief organizer is Mr. J. S. Clark, a man possessed with remarkable tact and diplomacy and with the rarest genius of explaining lucidly the benefits to be derived from industrial coöperation. L. N. Huston, the manager of the grocery store and market, was the manager of the Armour beef interest in Lewiston up to the time of his taking his position with this association. The business management of the whole organization as well as of every department thus far could hardly be improved.

The grocery store and market have more than six hundred pledged customers who trade with it regularly, besides the unquestioned regular patronage of the co-workers and the irregular patronage of the public in general. The five hundred pledged customers were secured somewhat according to the Rochdale system of England. Each one has invested \$25 in the business, with the understanding that he is to make his purchases at the store and to receive every six months as a rebate most of the net profits accruing to his purchases.

The Coöperative Association of America is adopting, or rather utilizing, the Rochdale system wherever there is an advantage in doing so. Thereby it has already increased the volume of its retail trade considerably. But on the whole its plan is different from the English system. The Rochdale co-operators have succeeded grandly in increasing the purchasing power of the wages of tens of thousands of poorly-paid workmen by from ten to fifteen per cent. It has further than this taught the working class that they are capable of furnishing brain as well as muscle to the industrial world and of capitalizing their own labor, all by the simple process of organization. But, as just stated, the extent of financial benefit to the working classes seems to be limited to a ten or fifteen per cent. increase in the purchasing power of their wages. The Coöperative Association of America, on the other hand, is gradually working out a new and complete civilization wherein the working classes will receive the full product of their toil, which will lead to a doubling and then a trebling of their present wages. Furthermore, it is providing for an educational

system that, in turn, is sure to double and treble the intelligence of the average workingman, which is even more to be desired than that his income should be increased.

The organization is not communistic. It does not pay all co-workers equally. Its aim is to pay each one what his labor creates: no more, no less. It is undeniable that some men can create more wealth than others. So far as it is possible, the highest form of civil-service examination will prevail. Men will be selected for their positions strictly for their qualifications. The very best machinery and general equipment is to be employed in every branch of labor, so that each co-worker will be given the advantage of the very best aids to labor that civilization renders available. The machinery and all instruments of production are to be owned by the association: which is identical to what is commonly called collective ownership. This means practically that each co-worker owns the particular machine, or that part of the machine which his own hands operate, during the time he is at work. In other words, the co-worker gets whatever the machine has to give. Thus all co-workers are in fact partners in business. Their earthly interests are mutual. The earthly interests of *all* men ought to be mutual, and some day shall be.

The management does not anticipate serious trouble from what is commonly called "plutocracy." The association is endeavoring to establish what will be an object-lesson, illustrating a higher form of justice and purity than has as yet been realized in any community or State. It does not seek to deprive any man of his present possessions. Neither would it hinder any man from accumulating wealth that he is able to gain by legitimate methods under economic conditions that are honest and just. It would, however, prevent a man from accumulating wealth under unjust economic conditions; but its method of prevention is simply to alter the economic conditions by making them just, but not to interfere with individual liberty of action. Thus its aim is to lift all men higher; to open up new opportunities to all men; to establish conditions wherein every one may find that position in the industrial

and social life of the nation where his particular talents can most readily express and develop themselves. It would not make the rich poor but it would make all the poor better off. Hence, it assumes that rich and poor, trust magnate and wage slave, will alike welcome a method of production and distribution of wealth that would give every man security in what he now possesses and furnish relief from present strife and insecurity, which are now causing uneasiness, distrust, and even revolt in all classes of society. Certainly, men of wealth would render assistance to an enterprise of this kind rather than to seek to destroy it.

But to allay the fears of some who have misinterpreted the spirit and motives of those who compose the so-called "plutocracy," and who have by imaginings of fear pictured to themselves a creature of horns and hoof and tail seeking to destroy everything humanitarian, I would say that, even though there should be the strongest opposition, the association is not without its armor of defense. As stated before, by becoming a corporation the spirit of the association has clothed itself with a material body suitable to the environment of the present economic world. If such a thing should become necessary it has all the qualifications for becoming the chief of all competitors. The simple fact that it can afford to pay higher wages to its co-workers than can any competitor is assurance enough that in course of time it can so drain the labor market that competitors, if there are such, will find neither labor to do their work nor markets in which to dispose of their products. Let me repeat that in the simple fact that this association divides *all* its wealth among the co-workers who create it resides the magic power that will enable this association to be chief of all competitors in the industrial world.

Those who wish to identify themselves with this enterprise, either as a co-worker, an associate member, a helper of any kind, or as a looker-on, should address the secretary, Lewiston, Maine.

HIRAM VROOMAN.

Boston, Mass.

CHRISTIAN LEADERSHIP AND ECONOMIC REFORM.

THE current and world-wide agitation of economic reform, which has become so earnest and so intense, must awaken a number of pertinent inquiries in the mind of every thoughtful Christian man, and especially every Christian minister. Among these none are more pressing to-day than this: What is the legitimate, the proper attitude of individual and organized believers to economic movements?

The answer to this inquiry in part is prompt and definite. Christ fed the multitude, first with bread, then with the truth. Following his example, all forms of organized Christianity have emphasized that charity and beneficence which devote themselves to the amelioration of the condition of the poor, and Homes, Orphanages, Hospitals, etc., have been a distinctive feature of Christian civilization.

That Christianity has thus recognized its duty and privilege is sufficiently apparent, and that this type of ministry deals with effects rather than causes, and is correspondingly superficial, is also apparent. Christianity should address itself to causes rather than effects. In the last statement sin in the individual explains, theologically, the presence of all the abnormal conditions of life, and, so far as it has aimed at the eradication of sin by the reformation of men individually, organized Christianity has had to do with fundamentals. Were that effort successful many of our economic problems would be speedily settled. Unfortunately, however, but a modicum of men are reached as yet in that way, and they have never exerted a dominating influence over either our political or economic life. Moreover, in the past there have been a decided reserve and hesitation upon the part of Evangelical Christianity about essaying to improve social or economic conditions by political or communal methods. Even

so gross an offense against humanity as that of chattel slavery was condoned by multitudes of Christian people, who declared that it must be tolerated pending the individual redemption of the race. Communal action looking to the abolishment of the evils of the saloon has always been handicapped by this same hesitation, which still obtains in greater or less degree everywhere.

In late years, however, the conviction has been growing that Christian ideals must be pressed upon men collectively as well as individually, and that the ordering of the communal life commends itself to Christian endeavor. The late earnest words of the Bishop of St. Andrews, and the action of the Episcopal Conference in San Francisco, October last, are but two of the many signs of the times.

We are recognizing that there must be a divine ordering or law for the life and conduct of the community, which cannot be safely ignored; and the supreme assertion of that Economic Reform for which we should all stand is this: that the inherent, essential, beneficent, and therefore divine law respecting the ownership and free enjoyment of natural resources is manifest, and should be accepted for our guidance, and for the solution of our fundamental economic problem, the Land Question.

A most significant fact must not be overlooked at this point, *viz.*, the moral sentiment of the great majority of the people is far in advance of the ethical standard reflected in our commercial life. The stress and competition of trade are everywhere drifting or driving men consciously or unconsciously into a position, a business attitude, which is essentially indifferent to the rights of others, when, in fact, they would gladly recognize these rights; and it is our contention that the highest ethical standard of the majority ought to be reflected in the law and custom which it is theirs to create, so that men may conform to their highest ideals without the constant temptation to think that in so doing they are imperiling their success. Stimulus to right doing should be found not simply in the conscience of the individual, but in the legislated and all-

governing expression of that conscience. The gain to all in this cannot escape us.

How much more adequate, far reaching, and beneficent our effort to feed the hungry would prove if we devoted that effort to the securing of economic conditions which would do away with involuntary poverty! How much more conducive to self-respect, self-assertion, and self-improvement, if, instead of doling out alms to meet immediate necessities, we gave every man and woman who is worthy of food a fair chance to work for it!

This, however, would not sum up the gain. Our past attitude, to which I have referred, has begotten two or three vivid impressions in the mind of the man who has too little work or too little pay, or both, and their name is legion. If thoughtful, that man is mightily tempted to entertain the opinion that what comes back to him through our philanthropy is but a moiety of what his hard hands have earned for the philanthropist, and that after all there is much withheld which by every consideration of right belongs to him; and, most naturally, he is tempted to judge us so far as to think that a good deal of our professed and very comfortable, if not luxurious, devotion to the principles of the gospel of brotherly love is altogether pretentious and insincere. He may also be led to think that an overruling Providence, which gives the fat things of life to him who first and last looks out for number one, and who lets the devil take the hindmost in the race, is capable of favoritism and injustice. How far he yields to these and kindred temptations is evidenced, perhaps, by the fact (according to the most conservative estimates) that more than seventy-five per cent. of the laboring classes do not go to any church, and are altogether indifferent to religious appeal.

Removed by these conditions both from the ministrations of the Church and the individual, the importance of any opportunity to reach and impress the masses with the genuineness of God's love for them, and our love for them, assumes colossal proportions; and no one thing would more surely

open a door to the hearts of the indifferent and unsaved, nothing would more certainly impress them with the sincerity of our faith, than an active endeavor on our part to secure for every one of them what they demand, and what surely belongs to them, *vis.*, a fair chance.

It is reported that when Jesus was preaching in Judea he was pressed by multitudes of all classes, and especially of the common laboring people. The disciples also in their world-wide ministry seem to have had little difficulty in gaining the ear of the masses; but to-day, in marked contrast with all this, one of the most serious questions of the average minister is this: How shall I get a hearing? The fact of half-filled churches is a topic of frank discussion in wellnigh all ministerial gatherings, and the effort to make the church service, and especially the Sunday evening service, attractive, has resulted in some plans and programs which, to say the least, would have greatly shocked our fathers.

Now, suppose the great body of the clergy were to evidence a sincere, intelligent, and practical interest in the economic movements and conditions which have to do with the laboring man's immediate welfare; suppose it became known, through their words both in the pulpit and out of it, that they were against unfairness and wrong of every type and in every station; that they were ready to recognize the appeal of labor in the presence of the aggressions of monopoly and corporate greed; that the patronage of the well-to-do, the attitude of those in authority, modified in no way or degree their condemnation of every un-Christ-like thing and act; suppose that in this way it came to be understood that the clergy stood unequivocally for justice and fair dealing, in the ordering of economic affairs: does any one doubt that in such an event there would be a wonderful advance in church attendance?

Let us consider a concrete case. The story of the formation of the vast deposits of coal and oil on this continent points unmistakably to the co-relation between universal need and God-given supply. By nature all had an equal right to these

necessities, and their wide distribution and great abundance suggest ample and divinely planned provision for the comfort of each and all. Now, it has come about by reason of the selfishness and cupidity of some, and the ignorance and indifference of the many, that, instead of ministering to the largest comfort of all who are worthy and industrious, these vast deposits of good have come under the control of a very few, so that what belongs to the people by the manifest purpose of God, and by every consideration of right, is withheld and monopolized by the few to their enormous enrichment. Furthermore, this advantage by the few has been secured by means of the most brutal selfishness, the most flagrant iniquity.* This fact is practically undisputed, and yet instead of ceaseless and insistent protest against the consummation of a wrong so monstrous, instead of the scathing condemnation which our Lord visited upon kindred injustice, we are called to witness the active willingness of some Christian churches, colleges, and theological seminaries to share in this "princely stealing," by seeking and securing endowments at the hands of those who have knowingly profited by the situation. The writer recalls that Mr. Washington Gladden, and a few other divines, have been heard in condemnation of this wrong, and of any participation in its gains; but for the most part the pall of silence seems to rest upon our pulpits and religious press, and, so far as they are benefiting by a "division of the spoils," that silence is entirely explicable.

Nothing could be more significant to the welfare of this country than the sad and momentous fact that, through moral paralysis, stolid indifference, or craven fear, we are in danger of becoming blindly tolerant of a gigantic all-pervading wrong, respecting which, when we understand one another, there can be no disagreement as to the proper attitude of every professed follower of Jesus Christ.

Just here there is need of a clearer understanding of the

* See the history of the Standard Oil Company as revealed in Mr. Lloyd's "Wealth vs. Commonwealth," and the report of the proceedings of the investigating committee of the Pennsylvania Legislature,

economic facts, and I have, therefore, used the term *all-per-vading* advisedly. We are too much accustomed to think of monopoly as organized and limited, but its essential wrong is perpetrated by every individual who, to the exclusion of others, controls and benefits by natural resources that belong to all, or a value and advantage which society produces, and for which he makes no corresponding return to society; and this individual habit, multiplied indefinitely, creates a social condition that is subversive of justice, and that necessarily begets poverty, unfair competition, and consequent misery and crime.

It must be perfectly clear that if what I have earned by my own exertions is mine, and what my neighbor has acquired by his individual effort is his, then by the same law what we have produced in association cannot by right be claimed as the exclusive property of either, for it belongs to both. Since by a law so adequate, so opportune, so simple, and so necessary as to stamp it at once as divine, there is an abundant social fund to provide for all ordinary public expenditure without placing any burdens whatever upon industry or its products, it is also clear that our present system of taxation, with all the political corruption, the moral degradation and the social and commercial ill it entails, is fundamentally and irretrievably wrong. Its legitimate fruits are seen in the weakening and debasement of the moral sense to such a degree that by common recognition and consent a tax that is dependent for its efficiency upon the honor of the people can no longer be collected. It encourages selfishness by assuring its reward; it exploits the honest for the benefit of the deceiving, and thus fosters the two most menacing facts of our civilization, *vis.*: excessive poverty and excessive wealth, both of which never fail to rot and debase the moral fiber of the people.

That this insidious wrong should be done away is not a matter for discussion. We may not agree as to the best method of coping with it, but we are at one in its condemnation, and it would seem legitimate to expect that any plan or

suggestion looking to its abatement would receive the serious consideration of all those who are called to be leaders and guides in the world's struggle with sin and iniquity.

The seriousness of our present economic conditions, the horrible grind of labor competition, the dire poverty, the struggle for existence, the despair, the physical and moral degradation and the resulting crime—all this is generally conceded and needs no emphasis. To him who is in any doubt about the ragged wretchedness of his brother, digging and dying down in the lower levels—to him a campaign with Fr. Huntington of New York, or with the slum-workers of the Salvation Army, or the reading of Mr. Riis's "How the Other Half Lives," would bring a great awakening: the discovery that the one word adequately suggesting the facts is that used by General Sherman as a synonym for war.

There is, however, a question in the minds of many as to the responsibility of the submerged classes for their condition, and the assumption is often made that they are for the most part lazy and despicable; that, however much we may do for them, they revert to their native level, like a pig to his wallowing, the moment they are left to their own resources. This assumption is no doubt the result of some experience, and it would probably satisfy those who are capable of drawing a universal conclusion from a particular premise. The chief end it subserves, however, as we must allow in all candor, is that of bringing quiet and contentment to a lot of us comfortable folk who want to hear our names at the general roll-call, but who find it quite inconvenient and unconventional to love our less fortunate brothers as ourselves. It is exceedingly interesting to discover how slyly we all fool ourselves about our own unselfishness, and this is but one of the numerous ways.

Again, there are a few clergymen and others who attribute all our social ills to intemperance, and who are of the opinion that things could in no way be remedied so long as the drink evil remains. To these and to all, the fifteenth annual report of the Charities Organization Society of New York brings

a very significant word. It is there shown, in a carefully tabulated statement, that about 5 per cent. of the cases of need are due to shiftlessness, dishonesty, or a roving disposition, 10 per cent. to intemperance, 13 per cent. to sickness, and 47 per cent. to lack of employment or poorly paid employment. The value and authority of this showing result from the fact that it is the product of systematic and painstaking visitation and inquiry by an organization that is in immediate touch with the problem and which embraces in its affiliations and councils over 150 kindred organizations in the principal cities of the United States and Canada. When we further remember that insufficient food and clothing are directly conducive to sickness, and that the wretchedness and despair of poverty drive men to intemperance and crime, increased emphasis is laid upon the relation of involuntary poverty to the great social problems that confront us. It becomes apparent, also, that to cut the tap-root of involuntary poverty would at once and permanently relieve the situation.

It would do more, for, however dreadful the fact of poverty itself, the *fear* of poverty is a far more serious fact in our complex civilization; and in removing the occasion of poverty we would also remove that anxiety regarding our own future which permeates every grade and department of life to weaken its moral stamina, to seduce its virtue, and to effect compromises which interdict both individual and communal progress.

But, says one, while we concede the causal relation of poverty to degradation and crime, we do not see the relation of the Monopoly of Natural Resources to Poverty. This query demands a moment's notice. The fundamental fact is this: He who controls the source of my subsistence controls me, and my condition is essentially one of slavery—with this modification, that my master is not impelled by selfish considerations to see that I am well fed and cared for. Those who are permitted to monopolize the natural resources are in a position to dictate to labor what return it shall receive, and for the simple reason that the laborer must live; and rather than starve he

will accept the lowest sum that will make continued existence possible. When we know that all the land of New York City is owned and controlled by eight per cent. of its people, we may realize how far the drift of things has already carried us, and how absolutely that eight per cent. are masters of the situation.

This monopoly of that for which no man can show a valid title, for the simple reason that God is the only one who could give it—I refer, of course, to the natural and unimproved advantage—would be unobjectionable if the monopolist but paid to the community what others would be willing to give for the same privilege, *i.e.*, the ground rent. This, however, he is permitted to pocket, and consequently the support of government falls as an added and unjust burden upon the industry from which he exacts his unearned benefit. Labor, therefore, is not only subject to the disability of insufficient employment and insufficient wage, but it pays a double tax—ground rent, which is legitimate and which should go to the government but now goes to the landlord, and the general tax which is imposed upon everything that labor consumes. That involuntary poverty should exist under these abnormal conditions is inevitable.

To all this the answer of many Christian leaders has been: We are not insensible to the seriousness of the situation, nor to the wrong which organized and legalized human selfishness is inflicting; but the ministry is not called to champion methods but principles. Having instructed the people as to ethical standards, and appealed to their Christian sense, our responsibility has been met, and they must work out the problem.

Issue might be taken with this position, but our present contention does not call for it. If the moral sense of the people is educated by the pulpit and religious press to see the eternal principles underlying the situation, then the people will assuredly settle these problems, and that is the right way. The supreme end to be served by religious leadership in the present crisis is the education of the people as to principles—fundamental rights and privileges, which live and speak out in our

Declaration of Independence, and the Constitution, but which are not vividly seen in their relation to the economic questions of the day. Thus, to instruct the people as to the ethical principles which should govern them in their political affiliations, and especially in the exercise of their suffrage—this calls for an intelligent embrace of the facts, and unswerving, outspoken loyalty to the guidance of those moral principles the application of which alone can equitably and finally settle all our problems.

For an exhibition of this intelligent, practical interest, and an absolutely unfettered freedom in its expression, the world legitimately looks to our Christian leadership; and woe betide our country if it should look in vain!

J. BUCKLEY BARTLETT.

Boston, Mass.

REVOLUTIONS IN RELIGIOUS THOUGHT DURING THE NINETEENTH CENTURY.

I.

THE revolution wrought by physical science and the change in man's view of life, due to discoveries and inventions, are often regarded as the most remarkable achievements of the nineteenth century; and yet there were going on during the last hundred years other revolutions quite as important and fundamental in character as those wrought by science and discovery, chief among which is, perhaps, the wonderful change in the religious or theological beliefs of Christendom—a change that has gone on so silently, and whose currents have been swelled by so many tributaries and hidden springs, that few people seem aware of the character or extent of the revolution.

II.

In the dawning of the nineteenth century the somber shadow of ultra-Calvinism still hung darkly over the Protestant world, and, to the great majority of those who really believed in the Church, religion was a joyless influence that exerted on life much the same effect that a death's-head would exert on the guests at a banquet table.

Protestantism had been a noble and austere revolt against the excesses, the corruption, the worldliness, and the moral degradation of the Church, but, as is usually the case with great reform movements, Protestantism went to the opposite extreme. It discouraged art and often looked askance at the beauty of Nature. It frowned upon many of the healthy and normal pleasures of life as things sinful in themselves or tending to wean the heart from God, who, to the vision of the followers of Calvin, was an all-powerful and wrathful Judge

rather than a loving Father who sought to draw all life upward to Himself, even as the sun woos and wins the life-germ imbedded in the clod. Thus fear rather than love became the strong arm of the Church. Extremes always beget extremes, and from the worldliness of the Roman Church and the gloomy austerity of Calvinism an atheistic reaction set in, which for prudential reasons, however, seldom expressed itself by word of mouth, but which was everywhere in evidence in the lives of men. This condition was very evident throughout western Europe and in America. The Reformation had laid great stress on *faith*; but it was the intellectual assent to dogmas that at best were incomprehensible that it demanded—not the living faith which translates itself into deeds of love and transforms every life that comes under its illumination.

The prevailing religious conditions in New England at the close of the eighteenth century were typical. The Church, clinging tenaciously to its gloomy theology and frowning upon normal life and the innocent amusements that should be fostered and encouraged, lost its vital hold in the hearts of the young. Skepticism and atheism spread on every side. "The Puritan colonies for some years prior to the Revolution," says the Rev. George C. Lorimer, "were noted for the most singular inconsistencies in conduct, and for a casuistry at once artificial and misleading, and which can only be accounted for on the supposition that, however deeply versed they may have been in the doctrines of grace, they had never given much sober thought to the doctrines of ethics." This author further shows that this unreasoning attitude of the Church and its glaring inconsistencies prevailed in some regions far into the century, for he says: "Frequently I have known young girls to be expelled from the church for dancing, while their accusers were retained in membership, although they were whisky distillers and whisky drinkers, and even worse. . . . Men might chew tobacco in church, but they must not presume to smile."

This irrational, unwholesome, and artificial condition preva-

lent in the Church, which "condemned as abominations novel-reading, the going to see a play, the making of jests, the singing of comic songs, the eating of a dinner cooked on Sunday, or the giving of presents on Christmas day," naturally enough fostered atheism, and Dr. Lyman Beecher gives us a glimpse of the reaction in his description of Yale College during the last decade of the eighteenth century. "The college," he tells us, "was in a most ungodly state. The college church was almost extinct. Most of the students were skeptical, and rowdies were plenty. Wine and liquors were kept in many rooms; intemperance, profanity, gambling, and licentiousness were common."

Lyman Beecher was in his early years a sturdy representative of the prevailing theology, which was so largely responsible for the crass materialism that flourished during the opening years of the nineteenth century. He it was that assumed the leadership of the great divines who undertook to combat and overthrow Unitarianism, which rose in the first half of the new century as a broader, saner, and more Christ-like religion than that which exalted intellectual faith at the expense of the religion of Jesus as expressed in a life of love, and whose view of heaven was too often obscured by the smoke of the eternal pit.

Unitarianism as proclaimed by Dr. Channing fell upon the parched, withered, and dwarfed heart, soul, and imagination of New England as a refreshing rain upon a parched garden; and, in response to the vivifying and inspiring new truth or presentation of truth, the human mind expanded and the imagination blossomed as never before throughout rugged New England. Longfellow, Bryant, Lowell, and Holmes sang the songs of the new time, while among other distinguished leaders in the world of thought, who gave emphasis to the broader, and we think truer, religious teachings of Unitarianism, we find the historians Prescott, Motley, and Bancroft; the jurists, statesmen, educators, and philanthropists Marshall and Story, Sumner and Everett, Louis Agassiz, John Fiske, and Horace Mann; and among the eminent women, Dorothea

Dix, Mary A. Livermore, Julia Ward Howe, Elizabeth Peabody, and Lucretia Mott.

In a vain attempt to stem the rising tide of a broader religious thought, Lyman Beecher thundered from Lord's day to Lord's day his threatenings of eternal doom. So insistent was he in dwelling on "hell," and so dramatic were his vivid pictures of the tortures of the eternally damned, that he might have inspired the admiration of a Cotton Mather or the envy of a Michael Wigglesworth. His church became known as the "fire and brimstone edifice." Dr. A. M. Beecher, a gifted niece of the great divine, related to me a timely incident that bears upon this question. One morning when Dr. Beecher was approaching his church his attention was arrested by seeing a lad standing on the steps of the house of God holding in one hand a package of little white sticks. The amazed divine stopped as if rooted to the spot. He soon observed that the child was engaged in sticking, one by one, these little slivers of wood into the keyhole. Each was held there for a few seconds and then replaced. At length Dr. Beecher approached and with stern and indignant voice cried, "Boy, what are you doing?" "Making matches," was the laconic retort.

Dr. Beecher later, however, came materially under the more liberal spirit of the century, a fact that is well illustrated by another anecdote related by Miss Beecher. The great divine was at Lane Theological Seminary, in Cincinnati, on one occasion when a professor was examining a candidate for the ministry. At length he came to the question that all Presbyterian clergymen are expected to answer in the affirmative. "Would you be willing to be damned for the glory of God?" The youth, who seemed to have scruples about lying, hesitated. He was evidently hardly prepared to declare his willingness to be eternally damned for the glory of God whom he had never seen; whereupon Dr. Beecher, turning to the professor, said somewhat sharply, "What was that you said?" The teacher repeated the question, and was the next moment con-

founded by the old divine putting the question abruptly to him—"Would you? Would you?"

"Well—I—I—I hope I should."

"Then you ought to be damned," replied Dr. Beecher as he turned away.

Here is another story, which further illustrates the spirit prevalent during the stormy days of religious contention that marked the upheaval in New England's theology. An orthodox believer had engaged in conversation with a new arrival in the town, who believed in the tenets of Universalism. After a heated and rather acrimonious discussion the orthodox believer left the stranger to attend a prayer-meeting. He arrived rather late and was shortly after called upon for a few words of exhortation; whereupon he rose, still trembling with excitement, and exclaimed: "Brothers and sisters, I have just been listening to a man who is preaching a new-fangled heresy. He actually declared that ultimately *all* souls would be saved! But, brothers and sisters," continued the speaker, fervently, "we hope for better things."

Unitarianism was one of the great factors that broadened and humanized the Christian faith in America, and to a certain degree in England, during the last century. It was largely indebted to the liberal and humanitarian philosophic thought which permeated French literature, and in a measure that of England and America, in the last half of the eighteenth century, and it also drew much inspiration from the great German transcendental thinkers and mystics on the one hand, and, strange as it may seem, it felt the spell of the religious revival in the England of a century earlier, led by Whitfield and the two Wesleys; for, though the emotionalism of Methodism seems far removed from the intellectualism of the Unitarian denomination, the emphasis that the former placed on practical Christianity, or on works as an absolutely necessary accompaniment to faith, and its insistence on the love side of God, were also master notes in the Unitarian reaction. Of course, in the theological tenets a wide gulf separated the two faiths. One appealed with great power to the emotional side

of life. The other was most effective in its influence on the intellect. "Unitarianism," says the Rev. Edward A. Horton, "sought to trace again the lost lineaments of Jesus—to affirm the Fatherhood and Brotherhood; above all to ring that text from shore to shore, 'By their fruits ye shall know them.' Its yearning was for unity of belief in the essentials of faith, and for unity of action in the building of God's kingdom on earth." Dr. Horton further asserts that it has ever been guided by three cardinal principles: (1) Love of truth. (2) Enthusiasm for humanity. (3) The spirit of Christ.

The revolution of the closing years of the eighteenth century and the early days of the nineteenth gave a new dignity to the common life. The rights of man, the responsibilities of life, and the dignity of being received new meaning—a meaning only known in the history of Christianity during the early days of the Church; and the new freedom of thought brought with it a larger dream of life into the heart and brain of the age.

From the prison-house of centuries the emancipated mind of man crept into the growth-fostering and health-giving sunlight of liberty. It was a time of unexampled growth, and all the manifold influences of the period tended to broaden, even though they revolutionized, the faith of the strong; while, as is usually the case in transition periods, the timid and faithless among the professors of religion became alarmed, and not a few enrolled themselves under the reactionary banners, saying to reason, "Peace; be still!"

III.

No one thing among the many agencies at work during the nineteenth century so shattered the old and popular idea of the creation as did the marvelous discoveries in geology, paleontology, and biology. In the last-named field the evolutionary theory encountered for a time well-nigh the solid front of united Christianity; but this opposition, fierce and determined as it was for many years, gradually gave way before the

rapidly accumulated evidences that tended to confirm the position of physical science.

In the light of the new revelations, the antiquity of the world, the large space of time since man appeared on its surface, and the vast and illimitable extent of the starry firmament were facts that jostled rudely with what the Church had long taught as absolute truth. Such discoveries and their legitimate implications could not fail greatly to modify religious thought, and perhaps it was to be expected that the first result would serve to shatter the faith of many in all religious truth, while filling the minds of the champions of the Christian religion with indignation born of fear for their faith. This phenomenon, however, was nothing new, as every step taken by man in his slow ascent has awakened the same alarm and aroused the same antagonism as that which convulsed the last century.

The revolution in geology and paleontology began more than a hundred years ago, but its influence extended only to a comparatively few among the pioneer investigators, and it was not until Charles Darwin published his epoch-marking work on evolution that civilization awakened to the importance of the changes that had been forced upon the intellect of the world through scientific research. Then it was that Christendom arose almost as one man in alarmed and indignant opposition to the new theory. A battle of almost unprecedented bitterness ensued, but it was soon evident that the conventional religious thought was waging a losing war, for seldom if ever in history had a great revolutionary theory conquered a commanding place in the intellectual world so rapidly as did this new theory.

One of the first among the great theologians frankly to accept the evolutionary hypothesis was the Rev. Minot J. Savage, the distinguished Unitarian divine. Dr. Savage made an exhaustive study of the subject prior to his public exposition and defense of the theory in 1876. Many other liberal clergymen and a few of the more fearless among the orthodox followed Mr. Savage, while still others gave the new view

a tentative acceptance. But it was not until about eighteen years later that a great authoritative thinker in the world of orthodox Christianity boldly and in a masterly manner defended the evolutionary hypothesis. Professor Henry Drummond had endeared himself to millions of the more spiritual among orthodox Christians by his "Natural Law in the Spiritual World," "Pax Vobiscum," and other luminous addresses. Hence, when in his Lowell Institute course of lectures in Boston he frankly accepted the evolutionary theory as a rational working hypothesis, his position, though it created much surprise among many who had long opposed the theory, was on the whole favorably received. Indeed, its reception was so cordial that it indicated how great had been the change in the thought of the religious world since the stormy days when Charles Darwin was a target for such unmeasured abuse and unmeaning criticism as a great man has seldom received save in the political arena.

Professor Drummond's exposition was far more than a masterly popular presentation of the views of Darwin, Wallace, Huxley, and Spencer. He went a step further and pointed out a fact very vital to a comprehensive understanding of the principles of evolution.

The physical scientists had heretofore made the struggle for life, culminating in the survival of the fittest, the key-note of the evolutionary hypothesis. Professor Drummond showed that this law, which runs through the ascent of being, is paralleled by another law quite as fundamental and important—the struggle for the life of others. Even in its early stages we find the prophecy. "Life," says this author, "is a drama, and no drama was ever put upon the stage with only one actor. The struggle for life is the villain of the piece, no more; and like the villain of the piece its chief function is to react upon the other players for higher ends."

The basis of the struggle for life is nutrition—a conflict with Nature and the elements, sustained by hunger and intensified by competition. The basis of the struggle for the life of others is reproduction and care for the young. This sec-

ond factor is intertwined with the other in the sphere of life, though its workings are more manifest as life ascends.

It would seem that the early evolutionists, being chiefly concerned with the phenomena of being in its lower manifestations, lost sight of what Professor Drummond terms the second great factor—the struggle for the life of others; for this at best is present as a hardly discernible thread of gold in the earlier phenomena of existence, but it grows more and more pronounced as life ascends, until in the higher animals its influence is very marked, while it is still more pronounced in primitive man; and in the well-developed human life it dominates the being, and we find egoism giving place to altruism and the supremacy of the spiritual over the physical, in which love becomes the lord of life.

Professor Drummond's exposition was so clear and reasonable that it did much to remove the deep prejudice of Christian thinkers, while on all sides evidences multiply that the more thoughtful in the modern world are using this theory as a working hypothesis. Only a few months ago the Rev. Charles Parkhurst, D.D., the eminent Presbyterian clergyman of New York City, said in a signed editorial in the *New York Journal*: "Darwinism is neither atheistic nor agnostic, and, if the Church had not scowled upon Mr. Darwin's deliverances with such a grimace of holy horror, both the old scientist himself and his philosophy might have been saved to the Church and added in with the other assets of our holy Christian religion. The Church has pretty regularly evinced a suicidal genius for drying up its own resources and feeding upon its own brain."

Such, however, were far from being the views of the great majority of the clergy when Charles Darwin promulgated his theory; and it has only been in very recent years that any considerable number of religious leaders have evinced a readiness to accept the larger view of life due to the steady advance of physical science together with the multitudinous other influences which have so operated as to show that man's

idea of God, heaven, and the past, present, and future had at best been in a large measure a childhood concept.

IV.

Modern research has drawn aside the veil, and all things have taken on a newer and more beautiful aspect to the eye of faith, and this broader conception of the eternal verities called forth vital and inspiring messages from the prophets, the dreamers, and the seers.

Victor Hugo, from an exile's refuge on the rugged isle of Guernsey, sent forth his great message of progress, "*Les Misérables*," which breathed the spirit of the Sermon on the Mount, teaching love, coöperation, gentleness, and a nobler justice than society had ever accorded to the weak and erring ones, and supplementing this with his immortal work on genius and art through the ages—"William Shakespeare"—a volume that is instinct with vital thought for civilization to-day and that abounds in the religion of progress, the key-note of which is self-sacrifice (the losing of life for others), which finds expression in such passages as these:

"The function of thinkers in our days is complex: it no longer suffices to think,—one must love; it no longer suffices to think and to love,—one must act. To think, to love, and to act, no longer suffice,—one must suffer. Lay down the pen, and go where you hear the grapeshot. Here is a barricade; take your place there. Here is exile; accept it. Here is the scaffold,—be it so."

"Here is the truth: to sing the ideal, to love humanity, to believe in progress, to pray toward the Infinite."

"To be the servant of God in the task of progress."

Thomas Carlyle, from his bleak moorland home, where, companioned by biting poverty and an ever-present fear for the morrow, he composed "*Sartor Resartus*," added materially to the living truths that were haunting the brain of the chosen few who had ascended the mountain.

Giuseppe Mazzini, an apostle of freedom and righteousness, proscribed by his government and sojourning in London, pro-

claimed the shallowness of all philosophy that failed to minister to the religious side of life, and the futility of all social experiments as programs of progress that did not lift man above thought of self and awaken in him that living, transforming faith which, to use his thought, creates martyrs and is the parent of history—which combats, prays, enlightens, and bids man advance fearlessly in the ways of God and humanity; that faith which makes the dulllest soul alive to the splendid, solemn truth that life is a mission, a high and sacred mission.

Richard Wagner, in the darkness and in the light, in banishment and under the favor of a munificent king, ceased not to declare a higher and truer conception of the mission of music, showing that, instead of being something merely to gratify eye and ear, it must satisfy the deepest cravings of the soul—and thus exalt the idea of life, purify and elevate the aspirations of man, and draw him upward toward the Source of being, whose triple name is Light, and Truth, and Love. And, not content with exalting man to a higher interpretation of the mission of art, he seized upon the great myths and legends and made them further civilization's sore need by teaching lessons of the deepest import, chiefest among which is the redemptive power of pure, unselfish love.

Jean François Millet, from an obscure hamlet in France, painted immortal canvases dealing with the common life and portraying some of the less fortunate among our brothers who have been forgotten in the mad rush for wealth, or rather who have been enslaved by those who are fattening on special privileges. So great indeed was the work of this prophet of righteousness that he compelled the thoughtful to behold the hollowness of the religion of those who professed to follow the teachings of the great Nazarene, to hold all men as brothers, and to do unto them as they would be done by. Millet's pictures were disquieting. They propounded questions to the conscience. They proclaimed the power of the brush as a factor in progress. "The Man with the Hoe" and "The Sowers" are works well calculated to vex a sleek, easy-

going, and self-satisfied conventionalism; for the faces depicted not only inspire such questions as have been raised by Edwin Markham in his splendid verse, but they also show how far the Christian Church has fallen below the ideal and the imperative injunction of the Founder of its religion, and further suggest such poems as Lowell's "Parable," in which the representative of the modern Christian Church, rich in worldly goods but poor in self-sacrifice, proud in self-satisfaction but slow to succor the oppressed, is thus rebuked by the Master:

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl whose fingers thin
Pushed from her faintly want and sin.
These he set in the midst of them,
And as they drew back their garments' hem,
For fear of defilement, 'Lo! here,' said he,
'The images ye have made of me!'"

John Ruskin, artist, critic, poet, and son of a rich man, also heard the august voice of duty summoning him to battle under the luminous banner of "All for all;" and he went forth as true a hero as ever glorified the annals of the ages. The wealth of his rich inheritance and the proceeds of his commanding intellect were alike enlisted in the cause of God and man. "Right faith of man," he asserts, "is not intended to give him repose, but to enable him to do his work." And again: "There is no wealth but life; life, including all its powers of love, of joy, and of admiration. That country is the richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest influence, both personal and by means of his possessions, over the lives of others." "It is the supreme end of civilization to produce manhood and maintain it in happiness." Ruskin, though a passionate lover of beauty, was above all a prophet of justice. "It is the law of heaven," he cries, "that you shall not be able to judge what is wise or easy, unless you are first resolved to judge what is just, and

to do it! That is the one thing constantly reiterated by our Master—the order of all others that is given oftenest. ‘Do justice and judgment.’ . . . The one divine work—the one ordered sacrifice—is to do justice.”

Robert Browning, from bending beside the couch of his invalid wife in far-away Florence, and later when the light of his home had gone forth, bravely sang of the broader and higher conception of Deity, of life, and of the interdependence of all living things:

“ . . . God dwells in all,
From life’s minute beginnings, up at last
To man—the consummation of this scheme
Of being, the completion of this sphere
Of life.”

His is the larger faith that makes for freedom, and at times there is something lark-like in his cry, as when he exclaims—

“God’s in his heaven,
All’s right with the world!”

And again—

“Let one more attest,
I have lived, seen God’s hand through a lifetime,
And all was for best.
This world’s no blot for us, nor blank;
It means intensely, and means good.”

A man possessed of such faith finds no difficulty in thus encouraging the faltering ones:

“Aspire, break bounds! I say,
Endeavor to be good, and better still,
And best! Success is naught, endeavor’s all.”

How beautifully is his faith mirrored forth in the swansong of this prophet-poet! A few weeks before his death he described himself and his faith as follows:

“What had I on earth to do
With the slothful, with the mawkish, the unmanly?
Like the aimless, helpless, hopeless, did I drivel,
Being—who?
One who never turned his back, but marched breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake.”

Leo Tolstoy is another colossal figure that looms up in the nineteenth century as a prophet of righteousness—a doer of the will of God. Hugo tells us that: “Great is he who consecrates himself. Even when overcome he remains serene.” And it is true that the holy example of a great man, far more than his words, takes hold upon the deeper feelings of our nature. In his renunciation of wealth, position, the favor of a great court, and popularity as an illustrious author, in order to work with and for the poor, and to live as well as teach the Christ life, Count Tolstoy has become an inspiration to tens of thousands of lives, even among those who do not regard his method at all times as wise. He is one of the grandest figures of modern times and stands in stature a very Saul among the nineteenth century religious and ethical prophets.

These men have been the typical leaders in the advance-guard of the last century, yet they are but a few of the illustrious men of genius who from the mountain-tops have signalled humanity to come up higher; while like a “trailing cloud of glory” behind them come the prophet poets and bards of progress, each contributing to the message that broadens, humanizes, and ennobles the religious, ethical, and artistic concepts of the world.

B. O. FLOWER.

Boston, Mass.

EVOLUTION AND THEOLOGY.

THE doctrine of Evolution has produced a far-reaching and profound effect upon every department of investigation and thought. As a result we have a new biology, a new physiology, a new astronomy, a new sociology—in short, it has either revolutionized or greatly modified all science and all philosophy. Theology has not escaped from the conquering arms of this new Alexander. Though at first it made stubborn resistance, it was forced back from point to point, from one redoubt to another, until at last it has raised the white flag and surrendered. There has been many a hard-fought battle: the length of the “days” of creation—whether twenty-four hours or immeasurable ages; the method of the creation of the universe—whether instantaneous or gradual; the age of the human race—whether only six thousand years or very much older; the origin of man—whether by special creation or by derivation from the lower animals. These are the great battlefields where evolution and theology have met and fought. In every instance evolution has won the day. The last redoubt has been taken; the warfare is over; evolution and theology have made perpetual peace and joined their forces in the great work of uplifting the world and pushing forward the evolution of humanity.

We are to consider in this paper the modifications made in theology by the doctrine of evolution. First, we will consider the origin of man, concerning which there are three theories. One is that man was made directly by the Divine fiat; the second is that man was not made at all, but was simply derived; the third is that man was made by a process of development. Le Conte illustrates this by the origin of the individual. Says he: “There are three theories concerning the origin of the individual. The first is that of the pious child who thinks that he was made very much as he himself makes his

dirt pies; the second is that of the street gamin, or Topsy, who says, 'I was not made at all—I grewed'; the third is that of most intelligent Christians: *i.e.*, that we are made by a process of evolution." So with the three theories as to the origin of the human race. The orthodox clergyman believes that man was made at once by the Divine fiat without any natural process; the materialist believes that there is no Creator, that man is the product of blind force inherent in matter, that man "was not made at all—he grewed"; the Christian evolutionist believes that man was made by the eternal God by a process of evolution beginning at the very dawn of life upon earth. Man, instead of being created instantly out of the dust of earth, was developed from the lowest forms of life through immeasurable ages. This is not denying that God created man. The earth, as all educated persons admit, was brought to its present form through a long process of development from original *nebulæ*; yet we say God made the earth. The giant oak that towers heavenward and bids defiance to the storms grew from a little acorn; yet we say God made the oak. The individual man developed from a spherule of protoplasm to a little babe and from a babe to mature manhood; yet we say God made the individual man. So, though generic man reached his high estate only after ages of evolution through the lower animals, yet it is equally true that God made generic man.

This conception of creation is to my mind more rational and more sublime than that which was taught me in childhood. Think of God taking a handful of dust and molding it into the form of a man, then blowing his breath into it, and, lo! it comes to life and begins to move! That does very well as a story for children: it was adapted to the childhood of the race. It was of inestimable value to the people for whom it was written.

Just think how many ancient errors are corrected in this short account of creation! It corrected Atheism by showing that there is a God; it corrected Polytheism by showing that Jehovah-Elohim is the only true God; it corrected Pantheism

by showing that God existed before the universe, and created the universe, and was distinct from the universe; it corrected Pessimism by declaring that God looked upon all His work and said that it was good. "Its true and deep object," says Farrar, "was to set right an erring world in the supremely important knowledge that there was one God and Father of all, the Creator of heaven and earth, a God who saw all things which He had made and pronounced them to be very good." Its object was to teach, not science, but theology and religion. Taken as science it is incorrect; taken as poetry or myth it is profoundly true. No educated man accepts it as a literal statement of facts. Even those ministers who are so strongly opposed to the doctrine of evolution take great liberties with the Mosaic account of creation. Does God breathe, and did He literally blow His breath into Adam's nostrils? Did He really make Eve out of one of Adam's ribs? Were the Tree of Life and the Tree of Knowledge literal trees with literal fruit? Was the serpent a sure-enough snake, talking to Eve with audible words? And did God really come down to take a walk in the Garden "in the cool of the day"? All this they interpret as figurative. They accept as literal what suits their theory and explain as figurative what they plainly see cannot be literal. I will be more consistent—I will consider the whole story as allegorical or legendary, and not at all a scientific account of creation. And I will accept that other account, which we read in God's Book of Nature, *viz.*, that of creation by evolution. It appeals to me as more reasonable, more scientific, more sublime and godlike.

Evolution also gives us a different explanation of the origin of human depravity—not different from the Bible, but different from traditional theology. The *fact* of depravity is not here in question. Though I do not believe in the doctrine of total depravity—it is contrary both to Scripture and to evolution—yet I cannot close my eyes to the fact that men are more or less depraved. Man is apparently a weak, erring, sinful creature, constantly going astray, constantly falling be-

low his ideals, constantly giving way to the demands of his lower nature. The *why* of this weakness, the source of this seeming depravity, is the question before us. Theology has explained it thus: God made the first man and woman perfect; they disobeyed God by eating the forbidden fruit and thus fell from their first estate; they transmitted to their posterity their fallen nature and thus the whole race was polluted and depraved. It is commonly supposed that this doctrine of the fall of the race in Adam is Scriptural, but it would be difficult to find any sufficient basis for it in the Bible. Long before I became an evolutionist I had reached this conclusion. The story in Genesis, even if taken literally, gives no hint of results so far reaching. No Old Testament lawgiver or priest or prophet makes any allusion whatever to such a catastrophe. Christ in all his discourses about sin and salvation never once alludes to the "fall" of the race in Adam. John in his sublime Apocalyptic drama of the conflict between good and evil never remotely hints at such a fall as being the origin of evil. Of all the Biblical writers, Paul alone alludes to it. Without affirming or denying, he speaks of this Pharisaic doctrine as if it were familiar to his readers. He uses it as a premise in an *ad hominem* argument, just as he used the practise of baptism for the dead, and just as Jesus used the belief of the Jews that some of them could cast out devils. As Mr. Beecher said, "It was Christ's moral sufficiency to heal all evil—no matter how it was supposed to have entered the world, even if through Adam—that was in Paul's heart." It is neither a Christian nor a Biblical doctrine: it is a bastard dogma borrowed from the Pharisees. And yet nearly every system of theology has been founded on this assumption that the human race fell in Adam.

It is an assumption without foundation. The race has never fallen. Individuals have fallen—are constantly falling. It may be that whole tribes and even nations have degenerated. But the race as a whole has ever been ascending. One of the surest conclusions of geology and archæology and history is that man was once a savage and has been climbing upward

ever since. Whether he evolved from the lower animals may never be demonstrated, but that he began very low in the scale and passed through the savage stage is certain. His progress has been traced from the lowest savage of the River Drift to the highly-cultured man of letters and civilization. The story of Adam and Eve is in accord with this. They are described as innocent savages; they feed upon fruit, they live outdoors, they go clad in Nature's garments; then they learn to clothe themselves with leaves; later on they are clad with the skins of beasts: a perfectly accurate description of man as the scientist finds him in the earliest ages. From this primitive condition man has risen, not fallen. The hypothesis of the fall of the race in Adam as an explanation of human depravity is contrary to the known facts in the case.

Evolution holds that the animal origin of man is the source of human depravity. The evil evinced in human nature is the animal nature that still remains in man. Sin is a falling back into animalism; a degeneration instead of a development; the subordination of the higher nature to the lower. What is normal and right in a lower animal may become abnormal and sinful in man. Gluttony is normal in the hog, combativeness in the dog, vanity in the pea-cock, ferocity in the tiger, libidinosity in the billy-goat. But these qualities when they appear in man are abnormal and sinful. It is much more reasonable to ascribe the source of these abnormal tendencies to the lower animals in which they actually occur than to put the blame on poor Adam, and worse still on Eve—neither of whom has ever been accused of any of the sins just mentioned. There might be some show of reason for blaming Eve for woman's curiosity and Adam for man's disposition to put the blame on his wife, but to make them responsible for *all* these forms of sin of which they were never guilty is a little unfair. No; man's seeming depravity came not from some legendary Adam and Eve, but from his animal progenitors. As man emerged from his simian ancestry he brought with him much of the lower animal nature. This has been transmitted by heredity from generation to generation

and has been bequeathed to every one of us by our parents. It has been modified here and there in different ages and different races. On the whole, there can be no doubt that the race has ascended very far from its primitive state; that there is much less of animalism in civilized man to-day than in the first beings that could be properly called man. But, though man has ascended very far, he is yet largely animal; and whatever there is of animalism in our nature can be traced to our animal ancestry.

This new point of view concerning depravity necessitates a modification of our doctrine of *redemption*. As with heredity, so with redemption: it is not a question as to the fact but as to the philosophy. The necessity of salvation from depravity and sin and the agency of Christ and the Holy Spirit in the work of salvation must be firmly held; but the ground of this necessity and the significance and purpose of the atonement will be differently interpreted. The theology that holds to the fall of the race in Adam grounds the necessity of the atonement in the fall of Adam, "either because," as Lyman Abbott says, "the whole race was in Adam as the oak is in the acorn and sinned in him, or because the whole race was represented by Adam and is held responsible for his act, or because the whole race descended from Adam and inherited by the law of heredity his sinful nature from him." According to either of these views, if it had not been for Adam's fall the race would have needed no Saviour. The whole work of Christ is to save the race from the ruin wrought in the fall. Man is condemned to eternal punishment, either because Adam sinned or because man has inherited Adam's sinful nature, or because having inherited this evil nature he necessarily and continually sins. The object of the atonement is to undo what Adam did—to restore man to favor with God; to satisfy justice and to propitiate God; to remove the curse that is supposed to rest upon the race.

The evolutionary theology grounds the necessity of redemption in the animalism that is in man. Sin is not the old Adam but the old *animal* rising up and gaining ascendancy.

Christ came to save man, not from the curse of Adam but from animalism. Man needs salvation, not because Adam sinned but because he himself sins; because he yields to his lower nature; because he constantly falls back into animalism. Salvation is the lifting of man out of the animal nature into the spiritual nature. The work of Christ is to carry forward to perfection the evolution of man. As Henry Drummond has said, "Christianity is the Further Evolution;" it is the force that evolves character—that develops the spiritual nature. The object of the atonement is not to move the heart of God to pity so that He will forgive the race for something which Adam did and which the great majority of the race never heard of; neither is it to patch up some imaginary rent which Adam made in the moral law and thus to satisfy justice. The object of the atonement is to touch the heart of man; to reveal the Father's love; to present to him an uplifting ideal; to inspire him with a nobler altruism; to bind him to Christ with the adamant chains of a holy passion, and thus to lift him out of selfishness into altruism, out of animalism into spirituality, out of sin into righteousness, out of beast-likeness into Christ-likeness.

If evolution be asked how Christ uplifts men, it does not lack an answer. It does not undertake to give the answer in full—not even theology can do that; but from a scientific standpoint it sees and speaks. Christ uplifts men by the attractive force of an ideal character. It is a well-known law that men tend to become like their ideals. This principle is recognized by the scientist. Says Le Conte: "In organic evolution species are transformed by their environment. In human evolution character is transformed by its own ideal. Organic evolution is by necessary law; human evolution is by voluntary effort, *i.e.*, by free law. Organic evolution is pushed onward and upward from behind and below. Human evolution is drawn upward and forward from above and in front by the attractive force of ideals." The same writer says: "The most powerfully attractive ideal ever presented to the

human mind, and therefore the most potent agent in the evolution of human character, is the Christ." As men look upon this perfect man, and accept him as their ideal and strive to become like him, they rise above the base animalism that would hold them down; they become less and less animal, and more and more spiritual, until they be delivered from what Paul calls "the body of this death," and rise unfettered into newness of life.

That theory of atonement which makes it a substitutionary sacrifice finds no support in evolution. Whether God be a tyrant burning with fury toward His disobedient subjects and will not be propitiated till he sees the blood of His own Son, or whether He be a judge so inflexible and pitiless that He will not forgive transgression till He has inflicted the punishment upon an innocent substitute, or whether He be a Father so loving as to give His own Son that through him men might be saved—these are questions with which evolution has nothing to do. The character of God and what goes on in the mind of God are not within the sphere of the evolutionary philosophy. All it can say is that it knows nothing of substitutionary sacrifice, but that it knows much of vicarious sacrifice. It is one of the most important and most essential factors in all evolution. As Lyman Abbott says: "Vicarious sacrifice is not an episode; it is the universal law of life. Life comes only from life, and life-giving costs the life-giver something. It is a part of the order of Nature—that is, the Divine order—that the birth of a life should be through the pain of another." The lowest of all organic life, the unicellular organism, in reproduction must sacrifice one-half of its own life. The flower cannot perpetuate its kind without giving up all or a part of its vitality. The parent bird sacrifices its liberty to incubate and its energy to feed its young. The human mother in travail brings forth her child and in so doing sacrifices a part of her life. So Christ in sacrificing himself to give life to humanity is fulfilling the law of Nature. The only way in which he could give his life to us is through sacrifice. This is not substitutionary but vicarious sacrifice;

it is not Christ suffering *instead* of us but it is Christ suffering for the sake of us—not as a substitute to save us from penalty but as a life-giver to give life to us and thus save us from sin. Thus does the sacrificial law of evolution find its highest exemplification in the sacrifice that Christ made of himself.

True Christianity is the flower of altruism. Altruism is the scientific name for a very familiar principle. It means literally other-ism—regard for others. It is the opposite of self-ism. It is another name for love. We find the foreshadowings of this in the lowest forms of life. The two great factors in evolution are the Struggle for Self and the Struggle for Others. They appear first in the vegetable world as Nutrition (the struggle for life) and Reproduction (the struggle for the life of posterity). Then in the animal these two factors appear—the one struggling for the life of the individual, the other to preserve the species. As we rise higher in the scale the struggle for self becomes less intense and the struggle for others is intensified, reaching its acme in maternity—the struggle of the mother for her offspring. In the human species we find the same factors at work. At first altruism, or the struggle for others, is limited to the family; then it takes in the clan or tribe; then it extends to a whole nation, and even beyond. This struggle for others received a mighty impetus through Christ and burst into glorious flower in Christianity. Christ widened altruism to embrace the whole brotherhood of man and intensified it in every relation of human society. His whole life was a struggle for others, and the essence of his gospel is "Love thy neighbor as thyself." And as the years roll by and the race climbs steadily toward its Ideal—as men follow Christ and practise his Golden Rule and learn to live his law of *love*—the struggle for self will constantly diminish and the struggle for others will be intensified until by and by altruism shall hold universal sway.

I believe with Henry Drummond that Christianity and Evolution are one; that Christianity is but the Further Evolu-

tion: "What is evolution? A method of creation. What is its object? To make more perfect living beings. What is Christianity? A method of creation. What is its object? To make more perfect living beings. Through what does evolution work? Through love. Through what does Christianity work? Through love. Evolution and Christianity have the same Author, the same end, the same spirit. . . . There is nothing in Christianity which is not in germ in Nature. It is not an excrescence on nature but its efflorescence. It is the only current set from eternity for the progress of the world and the perfecting of a human race." The God of Nature and the God of Christianity are one. We are not to think that God left the world to run itself till man appeared, and then left man to get along as best he could by himself till Christ came. For millions of years He was evolving the earth to fit it as a habitation for man. For perhaps millions of years He was evolving a human body for the indwelling of a human spirit. And perhaps for thousands of years He was evolving mind—from sensation to consciousness, and from consciousness to self-consciousness, and from self-consciousness to Mind: immortal spirit. And for thousands of years He has been evolving the race, pushing man upward from below and drawing him upward from above, preparing him for the advent of the Divine Man. And when Christianity stepped upon the world's stage of action it came not as a new force but as a higher manifestation of the same Divine force which through all the ages has been in operation. It is not a new engine hitched onto the train, but a higher pressure of the steam in the same old engine. It is not another battery attached but a higher voltage from that same Divine dynamo which has energized the universe from the beginning until now. As in the old-fashioned flour mills, when the miller wished to run only one millstone he would raise the flood-gate only a little, but when he wished to run all the millstones he would raise the flood-gate entirely, so in Christ God threw wide open the flood-gates through which the streams of Divine power pour into humanity.

Evolution would teach us that redemption is a gradual process. It is not the work of an instant but of months and years—yea, in its highest and finest effects it is the work of eternity. God works by processes of slow development; that is, slow as *we* measure time. But with God time seems to be of no consequence. As was said of an artist, so we may say of God: "He counts not the lapse of mortal years in creating an immortal work." When He wanted a world, instead of speaking it into existence in an instant, He took a good many years to make it. When He wanted certain species of plants and animals, He developed them through countless years. When He wanted man He evolved him through we know not how many years. To-day when He wants a tree or a flower He grows it from a tiny seed. Evolution has been well defined as "God's way of doing things." Whatever God wants, either in Nature or in society or in the individual, He accomplishes by evolution. The redemption of a human soul is an evolutionary process. In regeneration God plants the seed of the spiritual life in the soul, and from that seed develops the beautiful flower of character. It is "like unto leaven, which a woman took and hid in three measures of meal," and the leaven kept on growing "till the whole was leavened." It is "like to a grain of mustard seed, which a man took and sowed in his field," and the little seed evolved into a tree. The redemption of a soul is evolution: it is God's way of saving men.

WALTER SPENCE.

Kingfisher, Okla.

DAME FASHION'S THUMB.

THE subject of dress has assumed an enviable importance in public opinion, judging from the elaborately illustrated newspaper columns and the magnificent display in shop-windows and streets rustling with silk-lined skirts. Not many years ago the newspapers had only paragraph space for fashion notes; to-day they devote columns and sheets to the subject, till the time-honored war correspondent has formidable rivals in the New York and Parisian fashion writers.

Another notable fact is that for many years the leading stores of our large cities occupied comparatively small space on the main streets, and one wax model with angular wooden hands, in company with a "form" or two, in the windows was all-sufficient; but within the last two years these stores have absorbed all or the largest part of a block and support a magnificent array of wax ladies, and have handsome carriage-ways with liveried attendants.

The public eye is now able to behold without smoked glasses the glittering, bespangled throng attired in traveling gowns, suitable only for receptions, and matinee hats down in the business thoroughfares of the cities; and the shop-girl and restaurant cashier in pink and white satin waists are no longer conspicuous individuals.

If he who runs can read, it is very profitable business to appeal to woman's vanity. In fact the tailor and millinery shops, increasing at the present rate, will soon equal the every-other-door prominence of the saloon. The situation truly demands another Frances Willard and a new Temperance Union that will strive to overcome not only King Alcohol but Dame Fashion. The royal autocrat seems to have revived and adapted to her caprices the old game of "Solomon says, 'Thumbs up!'" somewhat after the following fashion: "Skirts down, skirts up, coats loose, waists tight; hats bare, hats loaded, shoes

pointed, shoes broad," etc. And her subjects? Behold their zest in the game!

The four-dollar-a-week shop-girl displaying her last penny on her back hastens with all possible speed to join the throng, quite unmindful of the disapproving frowns of her wealthy sisters, who will soon have to adopt Puritan simplicity in order to be distinguished from plebeians—just as royalty and the Four Hundred have discarded their carriages and now "walk down town."

The highest ambition of Susan B. Anthony and her colleagues was to open all avenues of advancement to women, that they might become superior to petty vanities and whimsicalities and exercise their right to work side by side with man in meeting the needs of home and community. These hardy pioneers did not battle against the storms of adverse criticism that the women of this generation might have the privilege of spending half their time discussing perplexing social and political problems, and ending their responsibility in these matters with hand-clapping the earnest words of such women as Jane Adams and Charlotte Perkins Stetson.

It is truly amazing to observe the number of enthusiastic clubwomen who pride themselves upon their independence of thought and opinion and are yet among the most abject slaves of Fashion. They are positively afraid to be seen in church in a last year's garment; nor do they dare to wear loose sleeves at the present moment even though their proportions be those of a match. They willingly wear their nerves to a frazzle studying how garments not strictly up-to-date can be altered, and devising new creations according to the prevailing styles, almost never according to their comfort, convenience, or proportions. It is no wonder that the little daughter of such a devotee, after hearing nothing but styles and patterns talked over by the dressmaker and family, should in her evening prayer ask the "dear Lord to bless us an' help us all to be stylish."

In a discussion that recently took place in one of the woman's clubs of Chicago to ascertain the cause of the prevailing ner-

vousness of women, it was attributed to various things—even to inoffensive health foods; but no one mentioned the harassing, nerve-wearing endeavors to keep in the fashion. The Rev. Jenken Lloyd Jones, in a recent address to women, paid tribute to the average society woman's powers of endurance in the following words: "I know of no skin so tough and enduring as that of a society devotee. Subject a strong, healthy man to the same harrowing efforts to be in proper form for one year, and he would be prostrated without a doubt." He also reminded us of the fact that it is dishonest to spend more money than we earn, whether it be the gift of father, brother, or husband; and also that religious, educational, and philanthropic movements are lacking funds for no better reason than woman's willingness to gratify her love of adornment, which places thousands of dollars in the hands of persons that already possess much more than their share of this world's goods.

The footpad is doing his best to teach women the safety and convenience of plain street attire. Perhaps after a few more women have their hands and faces lacerated in being shorn of their jewels, Dame Fashion will permit her subjects to appear in something less elegant than the finest of broadcloths, silks, and laces. It will be interesting to observe how long a lease of life the royal dame will allow the golf skirt—the only rational thing she has invented since the shirt-waist, which she now decrees must be relegated to the past.

In the face of such incriminating evidence of women's extravagance, it is comforting to reflect that there is a steadily increasing minority who believe that society has a rightful interest in the amount and use of the time and money spent on dress, and who feel morally responsible for the standards of economy and honesty held by their households and the girls and women of slender means with whom they come in daily contact in the shops and streets. Such a woman, who is possessed of a great deal of wealth, on being asked why she did not dress more elaborately, replied: "I have a few friends who can afford to dress magnificently, and a few who have to practise the most rigid economy, but the majority of my

friends are possessed of comfortable means, and dress nicely; and I feel that if I am dressed as are the majority of my friends I have struck about the right average."

Another hopeful sign is the increased number of organizations throughout the country whose members endeavor to put into practise the rule of beauty given by William Morris: "Nothing can be truly beautiful that is not useful." They try to overcome their physical defects and then model their gowns according to their own natural outlines, believing those lines to be beautiful enough to observe since the Creator saw fit to pronounce them good; and artists and poets use the natural form as a subject in preference to the corset-figure. For pattern suggestions, they study the portrait and figure paintings instead of Parisian *La Modes*, and it is needless to add that they discard the corset, which, by the way, was invented by the prostitutes of Greece—a very logical outcome of their perverted and distorted conception of life. Such gowns are simple, comfortable, and beautiful—beautiful because they are governed by the same laws of color and harmony that characterize all other artistic productions.

To plan a gown, choosing the material with regard to color, design, texture, means, and occasion, is a subject worthy of serious consideration. If the day is past when we allowed ministers to do our spiritual thinking for us and physicians our health thinking, just so surely has the time arrived for us to become responsible for our clothing and no longer allow the dressmaker to do our thinking for us. To be told what one should and should not wear is an indignity that every mature woman should resent.

The best architect is he who plans a house to express throughout its arrangement the exact needs of its inmates; he then selects his colors and materials to emphasize the particular use of each place. There is no mistaking a bed-room for a hall, or the dining-room for the kitchen; a perfect balance of space and material is evident on every hand. Even with unlimited means at his disposal, the true artist avoids superfluities; and in its style of architecture he makes its office as

a home perfectly evident and distinct from a church or theater. Now, if we substitute the word *dress* for *house*, and observe the same rules for selection and construction, we would have a garment that would distinctly express the individual needs of its wearer and the occasion for which it is planned—and it would be entirely in keeping with her means.

That it is right to beautify one's clothes cannot be doubted when we look about us and observe all other creatures of Nature clothed in such loveliness of color, texture, and form, all of which are absolutely essential to the life of the object. The most common illustration of this fact is observable in the reciprocal relations of insects and flowers. Extreme plainness of dress is little better than carelessness, and can seldom boast of a better excuse than the plea of "being too busy."

It is pleasant to observe the increasing evidence of the influence of all those who have stood for these principles—from the Grecian to the medieval period, from the Napoleonic empire to Ruskin and Morris, and to such dramatic artists as Bernhardt, Terry, Langtry, and Powers. There is a yearly increase of intelligent and capable women to be seen on the platform, in clubs and society, who have the courage to defy Fashion and dress in the above-mentioned manner and whose ability and character are appreciated even by the fashionables—thus proving that true worth appeals to the human heart and is respected quite regardless of Dame Fashion's say-so.

MARIAN GERTRUDE HAINES.

Fairmont, Minn.

CAPITAL AND LABOR.

ONE of the definitions of the word *capital* given by Webster is "means of increasing one's power or influence." It is argued by some that, as money increases one's power and influence, it should be properly classed as capital.

Some things have a transient existence or power, being based on human laws, which are subject to change; other things are eternal, being based on natural law. Money has only the power given to it by man-made laws—class legislation. Labor can and does exercise power and influence in spite of human laws. Money without labor is powerless, while labor can perform great deeds without a cent. Beavers cut down trees, dam up streams, and build habitations in the lakes thus formed, without a thought of an "honest dollar," the "parity between gold and silver," or "the consent of other nations." Some people say that labor can do nothing without capital, *i.e.*, without money to offer an incentive to work. If that were true, the Pilgrim Fathers could never have founded this Republic nor our revolutionary fathers have established their freedom. Money is powerless in the absence of labor; and when this mighty truth dawns on the children of earth, now asleep under the hypnotic influence of this Pharaoh, they will smite the idol with feet of clay and destroy it.

It is becoming evident to the toilers—they who do the world's work—that to hire out to another is slavery, misnamed "free labor." The laborer is a slave to his employer—with the blessed privilege of quitting work whenever he chooses to starve. The chattel slave, the negro, labored for a living, but it was *guaranteed*. The wage slave works whenever so-called capital (the capitalist) can profit by his labor, but he is subject to discharge at any time. Since chattel slavery was abolished a system of private ownership of the means of production and distribution has worked its sovereign will until there are a dozen applicants for every job, wages are reduced to the

minimum, and we see millions begging for work as well as for bread. The system of wage slavery is doomed; but both laborer and capitalist must learn that no one can injure another without having the injury react upon himself before the bright day of brotherhood will light the new earth.

If a spoke in a wheel is injured the wheel is injured. We are all spokes in the great wheel of humanity, the motive power of which is God. Every person, good or bad, rich or poor, may be likened to a bolt or nail or piece of wood in the great human machine. When the truth of the declaration of Jesus, "Ye are temples of the living God," appears in all its beauty to the minds of those who struggle in the darkness of war and trade competition (which is simply war to the death between man and man and nation against nation), the desire to injure any one or have more than another will fade from human minds like a nightmare. A great light will shine about the sons of God as about Saul of Tarsus, when he was changed to the Apostle Paul.

Trades-unions are trusts, or combines, organized to fight greater trusts, or combines. The sugar trust expects to make a greater profit from sugar, which the consumers, among whom are laboring men and women, must pay. The shoemakers' union expects to raise the price of shoes, which increased price must be paid by the carpenter, the blacksmith, the farmer—fellow-workers—as well as by the lawyers, bankers, and members of the sugar trust. The carpenters, seeing that they are not only compelled to pay more for sugar on account of the sugar trust but are also required to pay more for shoes because of the shoemakers' union, proceed to organize a carpenters' union. The ironworkers, turners, brickmasons, etc., do likewise. Then the farmers, seeing that their fellow-workmen have formed trusts and combines with the intention to raise the price of all the manufactured goods they need as well as the labor of the artisans—the carpenters who build their houses or barns, or the blacksmiths who repair their wagons or farm machinery—are forced by the stern logic of events to organize a trust of their own; hence the Farmers' Alliance.

By this trust they hope to receive an increased price for their own products. If they succeed the burden must fall on all consumers—capitalist and producer, or workingman.

Evil always destroys itself. The great and growing infamy of the ages, competition, has about destroyed itself. Universal coöperation will build up the fair temple of the Brotherhood of Man—

"Where no throne shall cast a shadow,
And no slave shall wear a chain."

GEORGE W. CAREY.

Los Angeles, Cal.

A CONVERSATION
WITH
ALEXANDER WILDER, M.D., F.A.S.
ON
MEDICAL FREEDOM.

Q. Dr. Wilder, as the author of an able and interesting "History of Medicine," which I have just had the pleasure of perusing, I would like to obtain your views on restrictive medical legislation. The advocates of this kind of legislation plead that it is demanded for the protection of life and health, for the welfare of society, and for the advancement of science. In regard to the first of these propositions, let me ask you whether you consider it true that the life and health of individuals are safer and better secured where statutes are in force that narrow the practise of the healing art to the representatives of two or three schools of medicine, or where a broader freedom obtains and every citizen is guaranteed the right to select whomsoever he desires to wait upon him in the hour of sickness, and each physician understands that he will be held responsible for his own acts?

A. The subject of medical legislation covers a wide field and invades not only the rights of persons in a professional matter but their rights as human beings. I wish, therefore, that the subject could be discussed by some one other than myself. I grew up from childhood with an intense hatred of oppression and love of fair play and fair opportunities for all. I believe heartily with Herbert Spencer that every individual has freedom, the right to do all that he wills, provided he infringes not on the equal freedom of any other person. It seems to me, therefore, that I am too decided and too radical

in my notions to give any but a positive reply, perhaps without due regard to the other side.

I do not think that stringent legislation which, under the pretext of regulating medical practise, aims or operates to confine it to the representatives of particular schools of medicine has the slightest advantage in regard to life and health over the freedom of every individual to select his own adviser, and of that adviser to give the aid desired. It would be an act of tyranny to force a person to take medicine if he did not believe in its efficacy, and it is equally such to compel him to do without advice and service where he does so believe. Until this American system becomes a paternal government or an Asiatic despotism, such wrongs are not to be countenanced.

Medical legislation as a general fact is but meddling and muddling whenever it interferes. It cannot be intelligent, and therefore cannot be just. For medical men seldom agree, and none of them are experts in matters of legislation; hence, it is not possible to obtain the requisite knowledge to legislate to any right purpose. The legislators who vote for such enactments are little else than dupes of those who seek them; and unfortunately medical men have a great pecuniary interest in disseminating exaggerated notions about infection and other matters. If there was no pecuniary interest involved, I do not believe that such legislation would be sought; and, indeed, medical men of the first class in their profession are seldom found seeking to obtain it.

The first of these statutes, the one enacted in Illinois about twenty years ago, I was told by a physician who took part in it, was passed and procured, not to elevate the practise or to drive off charlatans, but simply to make an office for Dr. Rauch.

Q. Is it not true that the independent practitioner is compelled to be far more careful than the physician who has a large and powerful medical organization behind him?

A. Yes; the practitioners who have no powerful medical organization behind them are sure to be held responsible as other physicians are not. It is a significant fact illustrating this statement that while criminal abortion is very general

physicians belonging to orthodox medical societies are seldom brought to answer for it. When they are called to account for alleged malpractice or mistreatment, their professional brethren generally swear them clear. But the slightest aberration or blunder on the part of the unprotected independent is very certain to be made the theme of general criticism and abundant exaggeration.

Q. Is it not true that the remedial agencies and procedures employed by liberal, progressive, and independent practitioners are, as a rule, far less dangerous than the drugs employed by the "regular" or old school of medicine?

A. Certainly; I am very positive in my conviction that the latter are far less dangerous. Any intelligent person will object to swallowing medicine when in health, because it will very probably do him injury; yet he is the same individual when ill, and will often suffer injury from it accordingly. Hence, he takes it in the hope of some incidental benefit compensating for the injury. My personal observation in early life in my own family and neighborhood made me apprehensive that the physician would prove more dangerous than the disease; and, indeed, one of my strongest reasons for studying medicine, beyond a passion for knowledge, was to be able to escape that peril. Nevertheless, it is hardly necessary for me to impeach the orthodox medical practise. Its history resembles the shifting of the kaleidoscope, in which the same material is presented constantly in different forms, but with no change in the articles themselves. The ablest and most learned members of the profession have often spoken in no doubtful terms. I will not quote William James or Oliver Wendell Holmes.

Five centuries ago, when polypharmacy was in vogue in most disgusting and extravagant forms, Paracelsus wrote: "Some poison their patients with mercury, and others purge or bleed them to death. There are some who have learned so much that their learning has driven out all their common sense; and there are others who care a great deal more for their profit than for the health of their patients." Dr. Ben-

jamin Rush, a signer of the Declaration of Independence, was equally positive. "We have assisted in multiplying diseases," said he, "and we have done more: we have increased their mortality." Even Dr. Chapman of Philadelphia declared the physician who abandoned his patient to calomel "a vile enemy to the sick." Yet the same boast was made then as now—that the art of medicine was more perfect than ever, and not to be improved.

If it is imagined that the blood-letting practise has disappeared, not to return, we have only to remember that there are recurrences of epidemic "fads" among medical men, like those of cholera. Bacteriology was a fad two centuries ago, and even now the leading medical journal of Great Britain is named *The Lancet*. No one will venture to call it a misnomer. "Monsieur Tonson" is very sure to "come again."

Meanwhile it is a fact easy to demonstrate that physicians of the homeopathic, eclectic, and other schools, practising medicine side by side with those denominating themselves regular and "the medical profession" *par excellence*, do not exhibit in their practise any such high percentage of deaths. I have scrutinized their books and interrogated them personally in order to be sure of the fact. One of them, who has had a large number of cases of pneumonia, has in forty years scarcely lost over one or two in a hundred; and in an epidemic of dysentery, which was very malignant and fatal, he had over seventy patients and all recovered. He is equally sure in small-pox, but never vaccinates. I could point at others. It is perfectly safe to pronounce the remedial agencies and procedures of the various schools of liberal physicians far more sure of good results and far less dangerous than those of their rivals; and another significant fact is that when they adhere faithfully to the formulas and treatment of the school to which they belong, not "going after strange gods," they leave no disease behind as a consequence of their medical treatment. To them, therefore, the emphatic words of Dr. Rush do not so forcibly apply: "Those physicians generally become the most eminent in their profession who soonest eman-

cipate themselves from the tyranny of the schools of physic;" or the declaration of Sir Thomas Watson, that in order to become successful the physician must first forget what he has learned in college.

Q. Is it not true that wise and just regulations can be provided for the protection of the community in case of contagious or infectious diseases, for example, without any stringent laws that are applied and intended to apply so as to give favored schools of physicians a practical monopoly of the healing art?

A. In regard to the protecting of a community in the case of contagious diseases, it is my opinion that this business of contagion and infection is prodigiously overdone. Much of the danger supposed to exist is only in the fancy, which is, often from motives of self-interest, stimulated abnormally to the point of alarm. Our people are educated to consider themselves diseased or liable to disease when such is not the case. Employment at something useful, pure air, pure water, and wholesome diet are more effective as prophylactics and disinfectants than the various expedients that are vaunted and exhibited. The legislation with which we are infested seems to be devised for the advantage of sanitary officers rather than for the benefit of the sick, or even the health of the community. I have yet to learn where health boards and their regulations have served to any noteworthy degree to lower the death-rate.

Q. It is often asserted that, in States and communities where no strict laws and regulations are in force, impostors, mountebanks, and charlatans deceive the people and lead their patients to believe that they have received a medical education when this is not the case. This plea was put forward several years ago as one of the chief reasons for the enacting of a medical statute in Massachusetts. It was opposed by a proposition that a measure should be enacted requiring every physician engaged in professional practise to hang up his diploma, if he had one, and a certificate giving his qualifications or lack of qualifications, which should be signed by the proper

official persons. But this did not meet the purposes that were sought.

A. As for strict laws to prevent impostors, mountebanks, and charlatans from deceiving the people, I have no faith in their efficiency, or even the necessity for them. We have schools, high schools, books and libraries, and innumerable periodical publications for education and to show every one how to look out for his own safety. Our American fellow-citizens are intelligent and able to take care of themselves, and need no such babying and swaddling by government. They know enough to go to bed without dry-nurses.

When protection is talked about it is time to be on the lookout for jobbery and trickery. The pretext of protecting the people by any regulating of the practise of medicine, such as is afforded by the statutes now in operation, is too utterly frivolous for serious argument. The man who puts it forth is either himself a fool in relation to the subject or he supposes he is talking to persons that he can fool. The people in no State of the American Union have ever needed, or asked, or wished for any such legislation. It has been foisted upon them at the behest of men who expected to secure advantage by it; and many of the bills were stolen through the legislatures when no one was on the watch. Lust of power and lust of gain are evident in them all, and we have a travesty of government—a government of the people, by the doctors, for the doctors.

If there exists any sincere desire to provide security for the people in regard to their medical advisers, it may be best met by some measure that will show individuals how to protect themselves. The late Professor Joseph Rodes Buchanan proposed such a safeguard. He suggested that every physician who signed a death certificate should be required to name the school of medicine with which he was identified. This would be an applying of the test of the Gospel: "Ye shall know them by their fruits." Some would wince at this ordeal, but it would be a sure detector of impostors, mountebanks, and charlatans, even when they held, as so many do,

the diplomas of medical colleges and certificates of license from boards of medical examiners.

Q. As a matter of fact have not very many of the greatest advances in the art of healing been made when medical practise was free of legislative restriction? Has not the school styling itself "the regular" bitterly opposed the newer modes of treatment till the success and popularity of these compelled their acceptance?

A. The concept that medical or other progress may be promoted by restrictive laws is absolutely contrary to the experience of mankind. It is not possible to devise any kind of government handcuff or gyve that can help progress. You may as well prescribe restrictions within which Thomas A. Edison shall present his inventions. They can only shackle and obstruct, hinder and smother. An examining board to license editors is no more absurd and ridiculous than those we now have to examine and license physicians. It can be only what it is: mediocrity sitting in judgment, and yet only competent with mediocrities like itself. With such legislation in our country, Americans can but be a people of mediocrities.

The leading men of the medical profession, the scholars and men of eminence, who are named as honors to their calling, are not to be found trying to procure such legislation, or even approving of it. They know it to be little else than a matter of jobbery to procure the creating of useless offices and the multiplying of swarms of unnecessary officers, to infest the community like the frogs of Egypt and the malarious mosquitoes, to "prey upon the people and devour their substance." We had none of these statutes from 1845 to 1883, and neither the people, the medical profession, nor scientific knowledge suffered by it. Freedom of practise is imperatively necessary to allow advance and improvement. It has, however, been the history of the medical art from the remotest antiquity that any newer form of treatment should be first opposed, and, after being found beneficial, then adopted. It is always history that when a prophet appears he shall be rejected and

persecuted; and after he is dead—rear him a monument. I need but mention William Harvey, Thomas Sydenham, and Morton of Boston, who are now honored by medical men. Others will come in their time. But the teachings of the prophet—who heeds them?

Not many years ago a physician not far away was denied admission to a medical society because when a patient desired it he would administer the "little pills." Another was expelled from a State medical society because he consulted with his wife, who had graduated at a homeopathic medical college, and had left some of her medicines with her patients. All the remedies known distinctively as eclectic, and which were discovered and applied by botanic and eclectic practitioners, were under a similar taboo. But it was observed that great numbers of the people preferred physicians who knew and administered such medicines; and so there came a change. The medicines have very generally been accepted as "official," some physician of the orthodox fraternity having "introduced" them, while their real source was carefully ignored.

Q. Would the rise and growth of the homeopathic or eclectic practise of medicine have been possible if statutes had been in force in former periods such as now exist in so many of our commonwealths?

A. In archaic times medical men were priests and were invested accordingly with that dignity and divinity that were supposed to hedge about sacred men. It was accounted sacrilegious to ask medical aid outside the sacerdotal caste. Even when evolution had separated physicians from their caste they managed often to attach to their calling somewhat of the ancient odor of sanctity. Then men who prepared the first amendment to the Federal Constitution overlooked this, and, while trying to assure the new nation against an established church, omitted to give similar protection against the pretensions of a profession whose members often claim like priestly importance and right to domination. Hence, it has been empowered in one way and another to block the way of those who do not bow to its authority.

When Hahnemann began the homeopathic practise in Germany, he was beset by obstructions and petty persecutions. He was not even permitted to prepare and dispense his own medicines. Finally he abandoned the country where he was persecuted and made his home in more liberal France. Yet persecution did not prevent worthy and intelligent men from espousing his doctrines. Vincent Priessnitz encountered calumny and prosecutions. The legal physicians were not willing to believe in or permit the curing of the sick with water, especially by a man to whom they had not given authority.

Even Jesus is recorded as having been called to account for teaching without authority from the Hebrew Licensing Board. If he were to live here nowadays and heal people, as is recorded, he would be hounded, arraigned before a magistrate, fined, and imprisoned. The world has not changed much.

There were "class or monopoly laws" in force in many of the States when Samuel Thomson began his new Botanic practise. Others were enacted directly afterward on purpose to suppress the innovation. New York kept it up till 1828. Professor Waterhouse of the Harvard Medical School denounced the New York statute as unconstitutional, and contrasted the State as behind Massachusetts in enlightenment, both in theology and medicine. Courts took fewer liberties then. There followed persecutions diabolic in their malignity, the spoliation of goods, calumnies, prosecutions, and imprisonments. Such was the state of affairs in my native State in my boyhood. It was akin to the times of the Spanish Inquisition, only the rack and thumbscrew were not permitted.

The Thomson brothers, brave and heroic men, determined to put a stop to this condition of things. I would that there were such men here now as John Thomson and his associates, to beard the medical beast and his prophet. They carried petitions to be presented to the legislatures in scores and hundreds, but the prayer was denied. They then began a campaign of education, not intermitting for years. Innumerable pamphlets and periodical publications were printed and circulated. Then national conventions were held, State and local

societies formed, and appeals made to the people. They were able to convince a wide constituency of their right as American citizens to follow a lawful calling; also to show by successful treatment of cholera and more common diseases their superior skill and remedial procedures, and the utter meanness, as well as shameful injustice, of legislating against them and arbitrarily making the Botanic practise a crime. The people responded. Public men in the different States took their part. Horatio Seymour was their champion in the legislature of New York. Governor Chauncey F. Cleveland advocated their cause in the legislature of Connecticut. The conflict lasted from 1828 to 1844, and the obnoxious statutes were swept into the Acheronitic cesspool from which they had come. The result fully illustrated the declaration of Thomas Jefferson, that "error may safely be tolerated when truth is *free* to oppose it."

It was when such statutes were in full force that our School of Reformed Medicine came into existence. Samuel Thomson began his work in 1805, and Wooster Beach in 1825—distinct and opposed to each other. Homeopathy was introduced from Germany into Boston in 1825. Right in the midst of the persecution their schools were planted. There were no hostile laws, however, in several States—as in Vermont, Pennsylvania, Indiana, and several Southern States; yet I am not aware that the new schools were much checked in their growth by partial legislation or indignant persecution.

Human experience has shown that no persecution short of massacre extinguishes a doctrine or a people. The Albigenses were massacred without mercy, and we know them no more. The Jews, the Parsees, and the Waldenses were all assailed for centuries with a tigerish ferocity; yet they still continue. The Protestant communities actually grew stronger when persecuted. The persecution of the Thomsonians advertised them and they became ruling powers in States; but when the dogs of war were called off they decayed and were largely absorbed into the eclectic body.

The statutes that have come into existence since 1870 are

simply a revolution of a circle—a retrograding after an advance—"Monsieur Tonson come again." War causes peoples to lose the instinct of liberty. The present generation has not the passion for just dealing and personal rights that the former one had. The political parties are not tenacious of freedom.

The present legislation was fabricated by the managers of the American Medical Association. That body was formed in 1846 on purpose to weld anew the chain of medical power. The design was to crush the rival schools of medicine. I do not doubt that that design is still maintained. The tactics, however, have been somewhat modified. The eclectic and homeopathic organizations were too strong, and so there have been alliances. It reminds me of the treaty that the wolves made with the sheep. The latter surrendered their dogs, and the wolves delivered over their cubs. Then upon the first pretext of ill faith the wolves attacked the sheep, who were unprotected, took away their cubs, and ravaged the flock.

I do not fear so much the check that these law-defying medical statutes may occasion as I do the general indifference and demoralization. The men who have not suffered, they who have had everything made easy for them, do not feel the importance of firmly adhering to conviction and principle. Revolutions are not made with full stomachs, and the steel must enter the soul before men will rouse to action.

The present situation reminds me of the Beast and two-horned Dragon of the Apocalypse, and the boycott of every one who has not the mark of the Beast in his forehead or his hand (Revelation xiii). Perhaps this stanza from the *Index*, addressed to England, may apply here:

"But when thy suffering millions feel
A foe in thee alone,
Nor throne, nor lords, nor martial power
Can stay the onset of that hour."

HIS LITTLE GUEST.

A CHRISTMAS STORY.

BY ANNA VERNON DORSEY.

Outside there was nothing in the night to denote for the morrow a merry Christmas. Murk and fog wrapped with a mantle of gloom the massive fronts of the houses of the rich along the Avenue, with their curtained, inhospitable windows and blank portals. Under foot was a kind of mud that seemed to be frozen only to break with icy moisture under the feet of the passers-by, who, muffled and laden with bundles, could be seen in the occasional blur of an electric light—an indistinguishable crowd of dark shapes threading in and out of the shadows and on into the distance.

To a woman who sat alone at a window of one of the handsomest houses there was something sinister in the vague and unknown throng. To her gloomy imagination they were not crowds of merry-makers hastening to happy homes, but *souls*—poor human moths fluttering for one moment in the radiance and then again into the darkness whence they came. This poor rich woman's thoughts were tinged with death, and all things were covered for her with a pall; for she was a widow and had been a mother, and her boy had died only two months before.

The room in which she sat was rich and comfortable. The furniture was carved ebony. There was a cover of real lace on the bed, and there were soft chairs with silken cushions and lamps with rosy shades. A fire burned on the hearth, and before it her warm wrapper and slippers were laid out by a careful maid. On the wall were oil paintings—one a portrait in a gilt frame of her husband, a sleek, prosperous-looking banker with side whiskers. On the dressing table amid other silver articles stood a photograph frame with the doors

closed. This was her son's picture. She could not bear to look at it: the wound was too fresh. It mattered nothing to her that the great rooms were below: parlors, conservatory, ball-room—all dark and empty; that hundreds of thousands of dollars were hers in banks and houses, to go after her death to nieces and nephews. Now that Harold had gone nothing mattered. He would have had it all. She had planned his life for him: three more years with a tutor, Groton, Harvard, and European travel; and then he would return to New York, and she would marry him to some pretty, well-bred girl and spend her declining years with him and his children.

And now she sat here, alone—a desolate, somber-clad figure—amidst all her grandeur. There were many who would have come to her had she wanted them—relatives and friends. Last year she had been busy with gifts for them and with seeing them and planning for visits and guests on Christmas day. But then Harold had been with her—only ten years old; frank, joyous, with something of the contour and dependence on mother-love of his baby days, and the eager interest of the boy in sports and playmates, the holiday parties and skating ponds and pantomimes; just a wholesome, hearty, happy boy; a trifle spoiled and selfish maybe: but then the mother was not discriminating or unselfish enough herself to have seen that.

She did not wish friends around her, to intrude upon her grief. They were out there in the carriages that rolled gaily past or sitting in family circles with other boys who had forgotten Harold. A maid upstairs laughed, and she shivered nervously. It seemed like disloyalty to her boy's memory to have sounds of mirth in the house. Last year they had been together, tying up packages of presents for his and her friends, he intent upon keeping the secret of his gift for her until the following day and yet anxious to tell; and when he had gone to sleep in his room next to her own she had crept in and kissed him and he had murmured "Mama" just as he did when a baby. It was not so long ago—those baby days with the little tired head next her heart, stilled to rest before she laid him on the bed, while she and his father filled the stockings. And now

the back room was dark, the little gilt bed dismantled, and her boy lying out there in the night and cold in that gloomy vault.

The poor mother, sitting behind the velvet curtains, knelt down and laid her head on the window-sill, disordering the coiffure the maid had so elaborately arranged. The attitude brought with it the suggestion of prayer, but she had forgotten how to pray. It seemed a mockery with the bitterness and rebellion that filled her breast. They had told her to seek consolation in charity, and she had given hundreds of dollars to churches and societies. She could not pray as she used to do, and there welled forth from her stricken soul only a great desire for the young dependent life that had been part of her own. Memories of what she had read of spirit communion came to her, and she begged her boy—the part of him that could not be chained in the vault, the joyous, play and companion loving nature—to come and whisper to her; to give some sign of his existence for the comfort of her desolate heart. The desire was so intense that she knew that an answer would come, and she listened, thinking to hear the soft-spoken word “Mother” in the silent, empty room,—but in vain. The tense moments passed and were followed by a hopeless lethargy from which she was roused by a ring of the door-bell. She heard the butler open the door and waited impatiently, dreading to hear one of her nieces calling up to her; for she did not wish to be disturbed in her sad thoughts.

There was the sound of parleying and of Johnston’s imperative tone as he spoke to petitioners. A moment later he came up the stairs to her with a deprecatory smile and gesture.

“It’s puffickly ridic’lous, mum—that hit his; but there is a dirty little boy down there an’ ’e won’t go away, mum, saying that ’e ’as a message for you, mum, w’ich he must deliver. An’ ’e his that persistent that ’e won’t git out, and I not liking to call the furnace-man hup or to huse vi’lence now Christmas his ’ere.”

“Where is he?”

“Hat the front door, mum.”

She went into the hall and looked over the banisters. There

in the doorway, with the soft glow from the tinted lamp-shade falling on him, stood a small figure so near Harold's size that it made her pulses quicken. But these outlines were tattered and ragged; there was a shock of yellow hair about his face and a bundle of papers under his arm.

"I want ter see the lady," said he.

"Let him come up," she said.

"But 'is feet his that muddy, mum," Johnston expostulated.

"Send him up here," she said, curtly; for she had been rich from infancy and brooked no opposition.

She seated herself in an easy-chair in front of the fire. Johnston gave the boy elaborate directions about wiping his shoes and walking next to the banisters, while the butler waited in the hall below to see him safely out when his mistress had dismissed the vagrant.

The child—for he was nothing more—pushed aside the portière and stood on the threshold gasping at the warmth and light: a thin, sharp-featured little fellow with big blue eyes, facing the pale, haughty lady with tear-stained eyelids.

"What did you want with me?" she asked, not unkindly, but with no touch of sympathy; for she had no graciousness toward inferiors.

"Ain't this grand?" the boy said, sinking into a chair and letting the load of papers fall on the floor beside him, his worn little face relaxing.

"What is your name?"

"Otto," he said.

"Well, Otto, if you wanted anything to eat the servants would have given it to you."

"No'm, they wouldn't," he interrupted.

The lady frowned. "Why did you insist on seeing me?" she demanded.

"Because of the message," he said, "that the little swell sent."

"Who? What was it? Tell me."

"Yes'm," he said. "You see, I've been out ever since six this morning wid de papers, but they ain't anything doing on the beat to-day 'cos the folks is all crazy about Christmas an'

won't buy no papers an'——" He leaned back exhausted, his eyes fixed on a plate of crackers and a glass of milk that had been placed on the table near her bed.

"Take them," she said, not realizing that it was the weakness of hunger that the child felt. "You shall have your dinner after you go down stairs."

Otto gobbled down the milk and munched the crackers provokingly.

"Milk's good," he remarked, conversationally. "The summer before Mutterkin died we lived in a place in New Jersey where they had live cows an' got the milk right out of them before your eyes. Oh!—about the little swell—I was down yonder in a box in the alley. You see, my feet was nearly froze." She looked at the sodden things that answered for shoes, through which rags of stockings showed, and did not wonder. "An' I was tired of standing there and not selling any papers an' I was feeling kinder empty and sleepy and all the folks seemed to be havin' such a lot of fun 'cept me, so I thought I might as well go to sleep. There's a big box I remembered round there in the alley by the stable half full of straw an' I got in there and sorter dropped off to sleep thinkin' 'bout how we used to have Christmas dinner and turkey and Mutterkin used to spoon on us an' it made me feel right bad 'cos the ole man's drunk so much now he can't git no printing jobs now, and Liza, she, the eldest, and the little kids they don't have no Christmas dinner now an' I hadn't no money from the papers. Well, I kinder closed my eyes like an' then I heard the little feller say 'Hello!' and when I looked up the little swell was standin' right there under the gaslight. 'Hello!' I sez; 'you've sneaked it, ain't you?' 'cos that kind of kid usually has a man or woman or something hangin' on to him. Then he laughed—I never see such a feller for laughin'—and then we got to talkin' 'bout a dog we both knew that lived there in the stable an' we got to be great chums. He didn't have no airs nor foolishness nor nothin' 'bout him. 'Look here,' he said; 'I know a place they'll give you your dinner and a place to sleep if you'll go there. You just go to the lady at —— Avenue an' tell her to give

you the reefer and the brown suit of clothes that's hangin' up in the ——"

The lady bent forward and her hands trembled.

"The boy!" she exclaimed; "tell me—what did he look like?"

"A chunky boy 'bout as tall as me with brown eyes and freckles."

She knew now what it was. "My child! my child! my little baby!" And to Otto's surprise the stately lady began to weep.

"She's my mother," sez he; 'tell her Harold told you to come.'"

"Did he look cold and white and pinched?" the mother asked.

"No'm, he didn't have no overcoat, but he looked all warm and like he had a light inside or a good dinner an' he was laughin' and happy. 'Have you run away from her?' I asked. 'I don't live there now,' he says; 'I'm goin' off to another country.' 'What's it like?' I sez. 'I guess it's California or some of those places out West. That's where I want to go an' edit a paper if I can get to school.' 'No; 'tain't West,' he sez, and laughed again just like it was a riddle an' he knew the answer. 'But my mother won't let me go. She cries and cries and calls me back. Otto, tell her I want to go; that I will be happier there. Now, Otto, you go there and tell her that there are lots of other people that need her. Tell her I ain't the only pebble on the beach. There are others!'"

"That was just like Harold," said the lady, quietly. "He was always using boyish slang. Where is he? Is he coming again?"

"I guess not," said Otto. "'Will you tell her?' sez he. 'Cert,' I sez. 'Swear to goodness; cross my heart.' 'Say Honesty God,' sez he; and just as I sez, Honesty God, hope I may die if I don't, an' was shutting my eyes an' crossing my heart, he went off; and when I looked up he wasn't there. An' I come around to give you the message."

It never occurred to the woman to disbelieve him. She knew better—knew that it was Harold. To her mother's heart there was nothing horrible or strange in such an event, save

that he should have come to this ragged common little boy instead of to her. But it was all a mystery beyond her ken. Otto did not understand; boy-like, he had not curiosity to probe beyond the surface. He took the runaway boy to be a matter of course, and the incident was closed for him. The message, the wonder of it, and the problem of its meaning were things that no one need ever know—a blessed bond that connected her with her lost darling.

From her reverie she was aroused by the sight of the little waif. He had sunk in the chair, his face pinched and exhausted, his breath deep and hoarse. The woman's pity in her was awakened, and a sense of hospitality; for was he not her son's guest, sent by Harold, who had given him the clothes and things she had been hoarding and meaning to save? Harold had always been peremptory, and she had been accustomed to obey.

She rang the bell.

"Tell Johnston to bring a tray up here with a good dinner on it at once," she said to the astonished maid, "and prepare a warm bath and Master Harold's bed."

Johnston tried not to appear surprised even when the boy asked for a third helping of steak and fell asleep undisturbed before the fire.

When he awoke, the lady was sitting opposite and looking with shining eyes at a photograph in a silver case.

"Have you ever seen any one like this?" she asked.

"Yes'm; that's Harold," he said; "I bet if I lived here I wouldn't go away. I'd go to school like I did last year an' get a nurse for the kids. They're only four an' two years old an' Liza has to stay home to take care of them. They live over in Hoboken. I guess I'll go now."

But he did not go. The maid came in and soon he was splashing around in the white tub, the old clothes being thrown into the cellar. When the bath was over they put him between the soft sheets, and before his eyes closed the lady came and leaned over him. He looked very gentle and delicate lying there—more so than *her* sturdy boy had ever done.

"Was there any other message that Harold sent me," she asked, "that you forget? Try to remember."

"Yes'm," he said, sleepily; "we was talkin' 'bout mothers an' how they was all cuddly if you would let 'em, an' he sez, 'You tell Mother, 'Bunny, Bunny!' for me.'"

Now, this was an endearment known only to her boy and herself, when he was sick or sleepy, and it was the token that her mother's heart craved. Otto, drowsily taking in through closing eyelids unaccustomed color and beauty, felt a tear on his cheek as the lady bent and kissed him and smoothed his hair; so that he dropped asleep, dreaming of another touch, murmuring "Mine Mutterkin."

And the lady felt no longer alone. She busied herself looking over boxes and drawers for clothes and trifles for her guest in the morning and in planning a brighter future for "Liza and the kids." There was a sense of a Presence near her, and she felt as if she had sent her boy off for a long, happy holiday.

TOPICS OF THE TIMES.

BY B. O. FLOWER.

SCIENCE AS A HANDMAID OF NATIONAL PROSPERITY.

I. WORK OF THE AGRICULTURAL DEPARTMENT AND THE EXPERIMENT STATIONS.

Few persons are aware of the magnificent service that has been rendered the people of the United States by the Agricultural Department at Washington and the various experiment stations throughout the Republic within the last quarter of a century, and especially during the last fifteen years. Through the efficient work of these agencies vast industries, involving an aggregate of millions of dollars, have been rescued from threatened destruction and profitably extended until they are now major factors in national prosperity. The appropriations, though small and pitifully inadequate for the legitimate demands of this most important work, have been so employed as to enrich the nation without occasioning injustice, suffering, or misery to others. The fundamentally beneficent character of this work stands out in bold contrast to attempts to increase national prosperity by wars of subjugation. The money employed in fostering, building up, and extending agriculture, horticulture, and kindred pursuits, by which the earth is made to yield of her bounty for the material comfort, happiness, and well-being of her children, carries with it no blight or bitterness, while it opens up and extends the opportunities for hundreds of thousands of home-makers to become happy and prosperous—giving the Republic an army of wealth-creators very unlike a standing army of destruction, wherein tens or hundreds of thousands of men are practically idle when not engaged in destroying life and devastating lands, and whose maintenance drains the purses of the wealth-creators, as is notably the case in Continental Europe, where

great standing armies are a crushing burden and a blighting curse.

The Agricultural Department and the various experiment stations and agricultural colleges have during recent years laid the foundation for an enlightened husbandry that cannot fail to give the Republic a commercial as well as a monetary preëminence among the world's family of nations.

The educational work persistently and effectively carried on has been in itself of incalculable benefit to the agrarian population, as it has widely diffused the important results born of the practical experiments conducted by the departments and stations. The revelations of recent years in plant pathology, the important practical discoveries in chemistry as it relates to agriculture, the studies of the enemies of plant life and how effectively to meet them, and the discussions on the relative value of foods and kindred topics, have been given the widest currency through lectures, the agrarian press, and special bulletins and pamphlets issued at short intervals by the Agricultural Department. Moreover, those engaged in this important work have displayed the enthusiasm of the true scientist, wedded to the wisdom of the practical worker. Merely to outline the immensely important labors of the practical scholars employed in the interests of agriculture in national and State governments would require a volume, but a brief reference to a few striking achievements will be interesting to our readers.

II. SALVATION OF THE AMERICAN VINEYARDS BY A SCIENTIFIC APPLICATION OF FUNGICIDES.

The early attempts to introduce European varieties of grapes in America were unsatisfactory. The vines that lived were far less thrifty than the indigenous wild grape and were apparently unable to mature their fruit, owing to the mildew and the black rot. After numerous failures our husbandmen turned their attention to the wild grape, and by cultivation soon produced several choice varieties which thrived admirably for several years. At length, however, in many sections these also were attacked by the downy mildew and the black rot. In spite of numerous unsuccessful attempts to battle with these destructive enemies of the vine, many vineyards were abandoned, while the yield of others proved no longer remunerative.

About 1885 the Agricultural Department of our Govern-

ment entered upon an aggressive and intelligent campaign looking toward meeting the grave problems and the serious evils confronting the agrarian population. Bright, thoughtful, and enthusiastic scientific minds took up the important problems relating to fungus growths and insect pests, and while thus employed an accidental discovery was made in France that proved of far-reaching importance. The downy mildew was destroying the French grape, and no effective antidote had been discovered. The French fruit-growers also found another enemy in the form of pilferers who stole the grapes near the highways. To prevent these thefts a preparation known as the Bordeaux Mixture, and composed of sulphate of copper and lime, was sprinkled over the vines near the roadside. It was soon discovered that wherever this mixture touched the plants the destructive mildew disappeared. This valuable discovery was quickly utilized by our Department of Agriculture. Farmers were informed of the fungicide, and, when it was found that owing to failures of previous experiments they were slow to try the new remedy, the department made extensive experiments in typical localities, conclusively proving the value of the mixture. As might be expected, the success of this discovery was followed by extensive experimentation with various fungicides, with such favorable results that a wave of enthusiasm passed from the department over the agrarian population. In 1887 the work was further stimulated by the establishment of agricultural stations throughout various States, and during the same year the black rot was successfully treated; also many other plant diseases, notably several peculiar to the potato, as well as smut on cereals. The success attending spraying with fungicides led to the invention and manufacture of machinery by which the treatment of vines, trees, and plants could be conducted on a large scale; and since 1885 a revolution has been accomplished in the treatment of fruits, vegetables, and cereals that has saved millions upon millions of dollars.

III. HOW THE ORANGE INDUSTRY WAS RESCUED FROM A DEADLY PERIL.

The orange industry has been one of the large and prosperous wealth-producing businesses of the Pacific coast. It gives employment to an army of workers, yields a goodly revenue, and largely supplies the American market. From all

appearances orange culture was destined to grow with the years, but in an unhappy hour an enemy entered this garden of Hesperides. The intruder was a small, white, insignificant-appearing little vagrant who had journeyed hither on some shrubs imported from Australia. On reaching California and finding a genial climate and pastures to his liking, he rapidly multiplied. Soon some of his numerous progeny discovered the orange tree—an ideal browsing ground; and here the multiplication of the unwelcome guest was so rapid that in an incredibly short time great groves were infested and many noble trees killed. All attempts to destroy the white scale—for such is the common name of the pest—proved futile or but partially successful, and the orange growers were filled with dismay as ruin seemed to stare them in the face. The practical destruction of the orange industry in America was seriously threatened, for there seemed little doubt that the pest would ere long find its way to Florida.

The Agricultural Department, which had previously assisted the stations in the infested districts in efforts to find an effective remedy, now went further. Philosophic discernment as well as practical scientific experimentation played a part in the next step. Some of the brightest men in the department gave the problem their serious attention. It was evident that in Australia the white scale was nothing like the scourge it had become in America; hence, it was probable that in the land from which the insect emigrated some other life preyed upon the scale and kept it from becoming a pest. This reasonable deduction led to the sending of a government representative to investigate the subject in Australia. The scientist soon found a special variety of ladybird that fed upon the scale. Some of these insects were after much difficulty brought alive to this country and introduced to the scale in the orange groves. As the scale had experienced satisfaction when it discovered the orange tree, the ladybird likewise experienced felicity when camping in the midst of a colony of scales, it being the food of all foods most to its liking. Now, under favorable conditions the ladybird increased with marvelous rapidity, and in a short time the little bugs had the scale in California well under way. It would be difficult to estimate the value to the nation of this work, accomplished so largely through the philosophic foresight and energetic labors of the Agricultural Department, and which has saved a large and splendid industry from destruction.

IV. THE SAVING OF THE OLIVES.

In a similar manner the black scale attacked the olive groves of California to such an extent that the industry was in great peril, when an investigation similar to that described above led to the introduction of another species of ladybird, the latter having a penchant for the black scale. Its introduction also proved highly successful.

V. HOW AN IMPORTANT NEW INDUSTRY HAS BEEN FOSTERED.

Several futile attempts have been made in the past to grow the Smyrna fig in California. The fruit invariably fell off long before it reached maturity. It was claimed as a result of some preliminary investigations that the blossom of the wild fig, which grows in great profusion throughout the parts of Asia and elsewhere where the Smyrna fig was cultivated, was necessary to the proper fertilization of the Smyrna fig blossom. Accordingly, the enterprising American imported a goodly number of the wild figs, which were planted in close proximity to the choice Smyrna varieties. Still no favorable change was noted. The green figs fell off as before, and most of the husbandmen who had experimented with this fruit cut down their trees. The department at Washington and some determined fig growers were convinced that there was some reason other than soil and climate that caused the failure; and further investigations revealed the curious fact that the Smyrna fig was fertilized by the pollen of the wild fig, carried to it by a little fly. Accordingly, after much difficulty some of these insects were brought to this country and in due time were given the opportunity to repeat in America the beneficent labor that insures to the Old World immense crops of the most luscious of fruits. The experiment was highly successful, resulting in an excellent yield of the true Smyrna fig. The Agricultural Department now confidently looks forward to the rapid growth of what it believes will be an enormously profitable industry and one that will give to our people an abundance of a delicious fruit that is exceedingly healthful and valuable as a food product.

The interested efforts of the Agricultural Department in aiding the fruit growers successfully to establish and grow the Smyrna fig is typical of its work in regard to the cultivation of other foreign fruits, grains, and nuts. So far as the very limited appropriations have permitted, this department

has actively aided all attempts to introduce and successfully cultivate the desirable natural foods of other lands.

VI. MAKING TWO BLADES GROW WHERE ONE GREW BEFORE.

The work of the department is by no means confined to warring against destroyers of fruits and vegetables, or to the fostering of new industries that in the nature of the case will increase the wealth of the land. Perhaps the greatest service has been rendered in the field of agricultural chemistry. Since Liebig's great work on chemistry in its relation to agriculture and physiology, which appeared in 1840, chemistry has been more and more studied to a practical purpose, and during the last quarter of a century great strides have been taken in this vital department of agricultural work. Chemistry has indeed come to be the handmaid of agriculture and horticulture. The advanced position of the agrarian population in America is in no small degree the result of the efficient and timely educational work and of the numerous practical experimental labors of the department and the various stations and agricultural schools throughout the Republic. The yield of crops has been enormously increased through the proper fertilization of the soil, and the quality of the yield in many instances has been improved to a surprising degree.

VII. DISSEMINATING KNOWLEDGE IN REGARD TO FOOD VALUES.

Another positive service to the nation is found in the wide dissemination of practical results and conclusions attending experiments relating to the food values of different products, not only by lectures and through the agrarian press, but also by means of extremely valuable pamphlets published at the nominal prices of five and ten cents. In these such important subjects as the nature and value of various food products and how best to prepare the same are ably discussed in the light of the latest researches.

VIII. FOSTERING THE GOOD ROADS MOVEMENT.

Another important service is found in the furthering of the good roads movement by making in certain locations sample roads and illustrating the inestimable value of good highways

by practical tests before the people. There are two kinds of roads that are chiefly in favor with the friends of better highways. The first is the macadam. This is incomparably the best for the great highways, but where it is impracticable, owing to its expense or the character of the country, the broad steel track road has gained many advocates. This road is made by laying iron or steel sheets several inches in width and slightly turned up on the edges, along the main traveled highways. The steel slabs or tracks are sufficiently wide to accommodate vehicles of different widths and on roads thus builded great loads can be easily hauled where without such smooth and firm tracks for the wheels small burdens could be conveyed only with the greatest difficulty. It is the custom of the Government to build a mile of one of the above kinds of roads in certain locations, and then prove by the hauling of loads the value of the improved roadways to the people. With good roads it is probable that millions of dollars of perishable vegetables and fruits could be successfully taken to market or shipping points which are now lost, while the cost of transportation would be greatly reduced.

The above are a few typical examples of important works that are being fostered, encouraged, and carried on by the Department of Agriculture, to the extent possible with the meager appropriations made for this immensely important department. Were our statesmen wiser, they would resolutely oppose the efforts to burden the nation with the enormous expense of a non-wealth-producing army of destruction on the one hand, which in the end has ever proved a menace to free government, and on the other they would display some of the spirit of wise liberality that has marked the appropriations required for the proper conduct of the post-office—appropriating freely for the proper and effective labors of a department which seconds in every way possible the efforts which the agrarian millions are faithfully making to build up and maintain vast and vitally important industries which serve to sustain the life of the people and furnish healthful employment to hundreds of thousands of individuals. The money thus expended would aid millions in becoming more than ever the prop and stay of the nation—a wholly beneficent service which, while stimulating individual activity, would vastly increase the nation's wealth.

NATURE AND ART AS FACTORS IN GROWTH
AND ENJOYMENT.

Few things, beyond the cultivation of those ethical verities which made the life of Jesus supreme in its beauty and helpfulness, are capable of yielding such deep, pure, and abiding pleasure as that which comes to the imagination trained to feed upon the beautiful and the sublime in Nature and art. When from early youth the child has learned to delight in the splendor of the flaming sunset, with its clouds of glory that baffle the limner's skill, the grandeur of mountains and ocean, and the exquisite beauty of the wayside flower, he has come under a subtle spell, a magical charm, that stimulates and stirs into action the deeper emotions of his being, and that profoundly influences the moral and mental side of life, ennobling, enriching, and glorifying his existence.

To me it is one of the most regrettable facts about the life of our Western civilization that for centuries the vast majority of Christian men and women have passed from birth to death with so little realization of the power of the beautiful to exalt and enrich the common life. Ignorance, false conceptions of religion, and, later, the modern materialistic spirit of commercialism, which dwarfs and shrivels the imagination and blights and withers the fairest things of life, are chiefly responsible for the irreparable loss of that which is only the heritage of imaginations trained to enjoy the beauty side of life.

During the night time of the Middle Ages a false conception of God and His universe led men to believe that the great Artist who had filled every nook and cranny with transcendent loveliness would be offended if His children imitated the lark and nightingale and joyed in the beauty that He had scattered with such lavish profusion on every side. "During the Middle Ages," says John Addington Symonds, "man had lived enveloped in a cowl. He had not seen the beauty of the world, or had seen it only to cross himself and turn aside to tell his beads and pray. Like St. Bernard, traveling along the shores of Lake Leman, and noticing neither the azure of the waters nor the luxuriance of the vines, nor the radiance of the mountains with their robe of sun and snow, but bending a thought-burdened forehead over the neck of his mule—even like this monk, humanity had passed, a careful pilgrim, intent on the terrors of sin, death, and judgment,

along the highways of the world, and had scarcely known that they were sight-worthy or that life was a blessing."

A story very characteristic of the unhappy belief that darkened the Middle Ages and from which the joyous reaction of the Renaissance came as a mighty protest, when Greece seemed born again and Angelo, Raphael, Titian, Correggio, and Da Vinci gave Italy a glory greater than earth had ever known, is found in the following incident, first related by Heinrich Heine:

"During the council of Basel, in 1433, a company of clerks were walking in a wood near the town and were arguing about annates, expectatives, and reservations, when they were saluted by the caroling and sobbing notes of the nightingale. They were at first charmed; they felt in a blessed mood, and their sympathies were quickened beneath the bleak snows of their icy scholarship. But at last one among them, more pious than the rest, concluded that the bird could be none other than an emissary of the devil, seeking to divert them from their Christian converse by its seducing strains. He straightway began to exorcise the evil spirit, and it is recorded that the nightingale immediately rose laughingly from his perch in a blossoming lime-tree, and, as he flew away, replied: 'Yes, I am an evil spirit.' They, however, who had been entranced by the song sickened that very day and died shortly thereafter. And from their dolorous fortune the monkish chronicler would have us learn that to yield even to innocent earthly delights carries with it a fatal ending."

How infinitely pathetic is the spectacle of life, so burdened as it is—life with so much of care, sorrow, and sadness that comes unbidden, yet further darkened by a grimly false theology! Happily that nightmare has passed, and the new spirit that has taken its place is fittingly voiced in these lines by the Rev. George C. Lorimer, who, after citing the above legend, continues:

"But I interpret the legend differently. When we reject the music that God sends, and count that evil which refreshes and delights, we are abandoned to our illusion as the nightingale abandoned the prelates and the doctors; and then speedily the spiritual life pines and sickens, while not far off waits the tomb, ready to swallow up our poor dead faith."

We are delivered from the gloom of a soul-shriveling asceticism, but unfortunately the imagination yet pines and sickens for the nourishment that is the right and should be

the heritage of every child born into this world. For the thought of our age is so centered on gain-getting that little time is given to a full-orbed development of the mind, and in consequence life has become prosaic and barren, the individual often reminding one of the poor man who on one occasion found a guinea in the mud and thereafter went through life with eyes riveted on the ground, in hope of finding more gold, wholly oblivious to the golden glory that canopied him. He who thus beggars his imagination wrongs his own soul. Beauty is potentially one of the strongest factors in the development of the divine in the human, and one of the most important demands of the present is for the recognition of this great fact.

* * *

BUREAUCRACY IN AMERICA.

There are few forms of government more dangerous, and which in time become more essentially despotic, than that which is known as a *bureaucracy*. The despotism of Russia is far more bureaucratic than autocratic. The Czar is rather the figurehead, while the bureaus are in fact the iron hand which is staying progress and moral and intellectual development while crushing rightful liberty.

During the last few decades there have been many alarming illustrations of bureaucratic tendencies in our own government—many acts that cannot be characterized other than as usurpations of power wholly unwarranted by law and in opposition to the genius of our government. Perhaps nowhere has this evil been more marked than in the postal department. For many years the post-office departments have striven to secure additional legislation that would enable the postal authorities to exercise more autocratic power, especially in relation to sample copies and the exclusion of periodicals which are mailable under present laws, but which are in themselves complete works, such for example as "*Les Miserables*" and other standard productions which have under present laws been sent to hundreds of thousands of people who otherwise could not have enjoyed the splendid educational influence they have exerted. The plea has been that the sending of sample copies and premiums was a burden to the department and prevented it from making the financial showing that was desired. Whenever this question, however, has come

up in Congress, it has been shown that the deficiency in the postal department was largely if not wholly due to the exorbitant and extortionate charges which the great railways levy upon the government and which seem to give the department little concern. Pertinent and unpleasant questions have been asked the department by our legislators, who are curious to know why the express companies are able to get better rates than the government of the United States. On the other hand, it was shown that one of the great functions of the post-office was to further the distribution of literature and thereby increase the education of the people.

Having failed repeatedly in its attempt to secure the legislation desired, the department has now arrogated to itself the right to gain its ends by arbitrary rulings calculated to cover the points which Congress has repeatedly refused to grant through legislation. Quite apart from the merit of the question, the wisdom of which the Congress of the United States has so repeatedly refused to recognize, the precedents which these unwarranted rulings are establishing are subversive to free government and should be promptly combated by every liberty-loving citizen of the Republic.

A splendid work is now being carried forward by the National Publishers' Bureau, under the able management of General C. H. Howard, the well-known brother of the veteran General O. O. Howard. The injury to the publishing interests of America as well as to the reading public, sustained by these rulings, is well set forth in a recent letter received by me from General Howard, in which he says:

"I have received a letter from our representative, Mr. Tuttle, who had an interview with the Postmaster-General last Friday. He was very courteously received and his statements in regard to the injustice and injury to business which would come from certain proposed rulings of the department were respectfully listened to. But the Postmaster-General stated that his rulings of July 17th will be 'strictly enforced.'

"One of these bears upon premiums, another upon sample copies, another upon periodicals which have the appearance of books, and another upon subscriptions in bulk.

"1st. As to premiums, he will attempt to rule out premiums or guessing contests or propositions of any kind which upon the surface appear to put the publication at a 'nominal rate,' and the department will be the judge.

"2d. He will strictly adhere to the ruling of the department which restricts sample copies to 50 per cent., although there is absolutely no law on which this is based.

"3d. He will exclude periodicals which have the 'characteristics of books,' though there may be in the nature of the matter published a necessity for periodicity. For example: many publications of Sunday-school literature, also of almanacs which have hitherto been published quarterly by such firms as W. B. Conkey of Chicago and N. D. Thompson of St. Louis. It would seem to be straining the terms of the law to consider such publications as books or having the characteristics of books.

"4th. The ruling against subscriptions in bulk is, as far as we know, without a particle of legal foundation. A gentleman came into our office a few days ago and subscribed for 1,200 of our monthly publication to be sent to veterans, mainly because my brother, General O. O. Howard, is writing a series of his army reminiscences which is being published in our monthly.

"The Postmaster-General will rule out all such subscriptions in bulk. This will affect very materially the business of a number of our stock journals, both daily and weekly, and it seems an utterly unwarrantable interference with business.

"The question to be taken up by the press in general and to be brought before Congress is, whether the executive department of the government shall be permitted to make laws for our people and especially to interfere with business transactions by rulings which have no basis of law."

We especially call attention to the closing lines of the above extract. This is a matter which deeply concerns every reader of THE ARENA, and we earnestly urge our people to bear in mind that free governments rapidly become despotisms when rulers or bureaus are permitted to usurp powers which have been delegated to the electorate or their representatives. The principle involved in this contention is of the most fundamental and far-reaching character. It is an issue that concerns every true American and that should be met by an indignant educational agitation that should forever preclude the possibility of bureaucratic aggrandizement in the future.

BOOKS OF THE DAY.

REVIEWED BY B. O. FLOWER.*

TOLSTOY AND HIS PROBLEMS. By Aylmer Maude. Cloth, 332 pp. Price, \$2. London: Grant Richards. New York: A. Wessels Company.

This is a volume that all friends and admirers of the great Russian apostle of the higher life should possess. It merits the widest reading, as not only will its perusal afford a clear conception of the teachings of Count Tolstoy on the great fundamentals of conduct, the philosophy of life, the mission of art, and the eternal obligations that devolve on the human soul, as they are perceived by one of the greatest ethical thinkers of our time, but the atmosphere and thought of the work cannot fail to exert a wholesome influence upon the reader. It possesses the potency of a good book, dealing with a vital theme, to stimulate the better side of life.

The author has for years been an intimate friend of Count Tolstoy. As a seeker after truth he has sat at the feet of this modern Gamaliel; but, possessing the modern judicial or critical spirit, he has striven to weigh impartially the thought and philosophic deductions of the great Russian. In his preface he observes: "Each essay expresses in one form or another Tolstoy's views of life, and the main object of the book is not to praise his views but to explain them."

The volume contains nine luminous chapters in which the life and philosophy of Tolstoy are lucidly set forth. Something of the author's style and of his point of view of life may be gained from the following brief extracts dealing with two world types of men:

"There are two different and opposite ways of trying to promote the triumph of good over evil. One way is the way followed by the best men, from Buddha in India, and Jesus in Palestine, down to William Lloyd Garrison in America and Leo Tolstoy in Russia. It is to seek the truth of things clearly, to speak it out fearlessly, and to try to act up to it, leaving it to influence other people as the rain and the sunshine influence the plants. Men who live that way influence others; their influence spreads from land to land, and from age to age.

"Think of the men who have done most good in the world, and you will find that this has been their principle.

"But there is another plan, much more often tried, and still approved of by most people. It consists in making up one's mind what *other people* should do, and then using physical force, if necessary, to make them do it.

* Books intended for review in THE ARENA should be addressed to B. O. Flower, 5 Park Square, Boston, Mass.

"For instance, we may think that the Boers ought to let everybody vote for the election of their upper house and chief ruler, and (instead of beginning by trying the experiment at home) we may send out 200,000 men to kill Boers until they leave it to us to decide whether they shall have any votes at all.

"People who act like that—Ahab, Attila, Cæsar, Napoleon, Bismarck, or Joseph Chamberlain—influence people as long as they can reach them, and even longer; but the influence that lives after them, and that spreads furthest, is to a very great extent a bad influence, inflaming men's hearts with anger, with bitter patriotism, and with malice.

"These two lines of conduct are contrary the one to the other. You cannot persuade a man while he thinks you wish to hit or coerce him."

From the above quotation it will be seen that Mr. Maude is in hearty sympathy with the illustrious Russian, although, as has been observed, he strives to maintain the judicial spirit in the treatment of his subject. We can heartily recommend the book to thoughtful men and women.

MARY MELVILLE THE PSYCHIC. By Flora MacDonald. 268 pp. Paper, 75 cents; cloth, \$1.25. Toronto: Austin Publishing Company.

This psychic work will hold a strong fascination for those interested in the remarkable occult manifestations of our time. It is put forth as a romance, though it is largely a biographic sketch of the life of a wonderful girl, Mary Melville by name, who graduated from Albert College, after which, in 1875, when less than eighteen years of age, she amazed some of the world's greatest savants at the Philadelphia Centennial Exposition by her marvelous knowledge of mathematics. Her brief but beautiful life was filled with wonderful happenings. The psychic phenomena given are said to have actually taken place in the brief career of this sweet-souled girl, whose life was sacrificed through the ignorance of physicians unacquainted with the trance phenomenon.

In the weaving together of the facts at hand and the presenting of them in a connected and interesting story, the author has given rein to fancy and invention, but the main facts related are said to be absolutely true and accurate. In the course of a thoughtful introduction to the work the Rev. B. F. Austin, B.A., B.D., observes:

"The accomplished lady, whose wonderful narrative is now before us, had a unique task and in accomplishing it has marked out a new path in modern fiction.

"The task was the portrayal of a life full of beauty and poetry, full of sorrow and suffering, a life of vast accomplishments in a brief span, and a life rendered doubly interesting to us, both by marvelous out-gleams of psychic power and by its early tragic close. . . .

"Living, as the heroine of this story does, in the memory of thousands, who, as friends, admirers, fellow-students, or teachers, were personally cognizant of her psychic powers and astonishing deeds, the story goes forth in the form of fiction—the names of persons and

places being but thinly disguised—and as fiction it will be accepted by multitudes; yet in all essential features it is a genuine biography of a real and wonderful life.

"Many who have not become acquainted with the wonderful phenomena of the mental realm in our day, through the reports of the Society for Psychical Research or the writings of Crookes, Wallace, Flammarion, and Zollner, and have not come into personal acquaintance with the psychics of to-day, will perhaps fail to recognize the possible truth of 'Mary Melville, the Psychic.'

"To such readers we would say that the marvelous features of the story now before us find abundant illustration and confirmation in the Bible and in the attested experiences of patient and careful scientific investigators of our own age.

"Mary Melville's life was prophetic of the New Era of Psychic Unfoldment upon which the human race is now entering. What she did multitudes will yet accomplish, and the hour is not far distant when humanity will be forced to recognize the latent powers of the human soul in clairvoyance, psychometry, soul flight, telepathy, prophecy, and in transcending the apparent barriers of time and sense.

"That Mary Melville, like the Hebrew children of old, could come into contact with fire and not be burned; that she could and did frequently read the thoughts of her fellow-men; that she did in trance condition become cognizant of persons, places, and events at a distance; that she passed most difficult examinations for which she had made no preparation, and as a result of one such examination was elected vice-president of a mathematical society at the Centennial Exposition, representing many of the best mathematicians of Europe and America, and made a remarkable inspirational address at their meeting—these are all historic facts."

The story is cleverly told, and merely as a work of fiction would hold the reader's interest throughout; but it possesses a value far beyond this in that it is so largely the record of little understood facts that were manifested through the organism of this wonderful child.

ITURBIDE: A SOLDIER OF MEXICO. A romance by John Lewin McLeish, A.M., M.D. Illustrated, cloth, 166 pp. New York: The Abbey Press.

Dr. McLeish, who has recently received the degree of A.M. from Princeton University, is something of an authority on Mexican history, his father having long been a resident of our sister republic; and the fascinating stories of her people have held a special charm for the son. This novel is prefaced by some brief but interesting historical facts relative to the period of Mexican history which he has chosen to describe in story form.

The novel deals with the rise and fall of Don Augustino de Iturbide, and therefore is concerned largely with that period of Mexico's struggle for liberty in which the Spanish rule was forever overthrown. The first part of the story deals chiefly with the union of Santa Anna's forces with those of Iturbide in the successful effort to break the power of Spanish domination; while the latter part represents Santa Anna as leading the republic's forces against Iturbide, who has betrayed his trust in arrogating to himself imperial power. The story is told in a

spirited manner and at times is quite dramatic. There is one passage introduced which I think is unfortunate and hardly in keeping with the rest of the volume. In it the author indulges in the realism of a Zola in depicting the encounter of a beautiful but unfortunate woman with the head of the Jesuit order—a priest who has become mad over his religion, united perhaps with a long-suppressed or objective struggle with the flesh.

The volume is embellished with six full-page illustrations.

THE DUALITY OF TRUTH. By Henry Wagner, M.D. Cloth, 206 pp. Price, \$1. Denver: The Astro-Philosophical Publishing Company.

This work is an exposition of the occult forces of Nature from the standpoint of a disciple of the so-called Hermetic Philosophy. The author holds that all life, all law, all truth, is one in essence but dual in its expression, having positive and negative manifestations. To the elucidation of his theory he devotes some six chapters, dealing with "The Law of Progress," "The Door to the Duality of Truth," "The Sphinx, or the Riddle of Riddles," "Symbolism and Correspondence," "Hermetic Philosophy and the Occult Forces of Nature," and "The Soul's Awakening." It is a work that should prove of great interest to students of theosophy and of occult matters in general.

WITHIN THE TEMPLE OF ISIS. By Belle M. Wagner. Cloth, 156 pp. Price, 75 cents. Denver: The Astro-Philosophical Publishing Company.

This little volume will appeal primarily to students of the occult and those interested in those mysteries of being which are as a sealed book to the majority of men and women, but which, according to Mrs. Wagner, become as transparent crystal to the earnest seeker after truth. The book deals with soul-transfer, soul-marriage, astrology, and the mystic rites practised by the hierophants or priests of ancient Egypt "within the Temple of Isis." A pretty love story runs through the romance, which, the author assures us, is not based on fancy, but on certain fundamental laws and truths that will one day be again revealed to Western civilization—when mankind shall have attained to a sufficient degree of soul development to be worthy of receiving the divine gift.

THE WISDOM OF THE AGES: A REVELATION FROM ZERTOULEM. Automatically transcribed by George A. Fuller, M.D. Cloth, 210 pp. Price, \$1. Boston: Banner of Light Publishing Company.

- The contents of this book were taken down automatically; that is,

it was written without the conscious mental volition of the one who penned it. The last generation has witnessed several works from eminent thinkers and persons of undoubted integrity which have come in the same strange manner, and which purport to be the contributions of disembodied spirits who are enabled to employ the organisms of certain sensitives in the physical form as amanuenses. Among the most eminent and well-known persons who have published under their own names works which they state came in this unusual manner are the late Professor Stainton Moses of London, England, William T. Stead, the famous journalist and founder of the *Review of Reviews*, and Mrs. Sara A. Underwood, the well-known writer.

In the volume before us we have an ethical treatise that purports to come from the ancient prophet, Zertoulem. It was given automatically through the hand of Dr. George A. Fuller. In speaking of the author and his work, in an introductory chapter, Miss Susie Clark, the popular teacher of higher metaphysical and spiritual thought and author of "Pilate's Query" and "A Look Upward," observes:

"The instrument through whom this grand, unique message has been transmitted—Dr. George A. Fuller—is admirably fitted to be thus chosen as a mouthpiece of wise inspirers, being a man of pure, clean nature, a close student, philosopher, and aspirant for Truth, loving honor and integrity better than fame or fortune. He has been for years before the public as a teacher of spiritual truth, constantly under observation when criticism was rife, without a stain or breath of calumny.

"Who shall say what other sacred books have not been similarly penned? The manner of inspiration, it is true, matters little, or whether the angel is seen, as it was by John in Patmos, and other early writers; it is the purport of the message that decides its value, and surely the exalted character of this scripture, its revealments of spiritual truth, its advanced teachings, its lofty conceptions and ideals, the beauty of its musical rhythm, the utterly impersonal feature of its authorship, must stamp this work, whatever its source, as pure inspiration of a high order.

"By the expressed wish of the intelligence inditing these pages, the volume is now given to the world. The same Power that had a use for it and thus called it into being will direct that those souls who are ready, whose further growth demands this nutriment, will attract it unto them, while minds less ripened may pass it by until a more convenient season. To sow the seed is all the disciple can do. The Lord of the harvest can alone bring the increase in His own time and way. May it prove an hundred-fold to every thoughtful, earnest reader!"

The work abounds in lofty spiritual thought and is an excellent embodiment of the ethics of Modern Spiritualism. Of course, it contains very much that is common to the teachings of the great spiritual leaders of the past, but here is far more gold and less dross than is found in many of the writings of olden times that claimed to be inspired. The style is simple and at times poetic, often reminding one of the poems of Ossian; also of passages in the Book of Job and some of the Psalms. Here, for example, are some lines that fairly illustrate the spirit, character, and style of the work:

"Purple and gold are the mountains of Sebas-tha-ontu; above hang wavy billows of golden fleece; for he that giveth life to all terrestrial things, mighty Tha, sleeps in the Chamber of the West.

"The valleys are filled with purple mists and gloom, for the arrows of Tha no longer speed on their course.

"The night winds laden with the heavy perfume of a thousand plants soothe the restless breast of man, and seal down his eyelids with a kiss.

"Sleep, the shadow of death, is abroad in the land, and all is quiet, save the shrill note of the night bird and the voices of innumerable insects.

"Behold the grandeur of the heavens! The crown that Omn wears sparkling with innumerable gems.

"The soul is filled with awe and reverence at the majesty of the scene.

"All that the natural eye beholds pales into insignificance before the illimitable depths and numberless globes of amethyst, purple, and gold that burst upon the bewildered vision of the spirit.

"Who made these chariots of fire that circle forever the throne of the Infinite One?

"Ever on and on!—from chaos to nebulae—from nebulae to suns—from suns to worlds!

"Who the mighty Sculptor that shaped the endless variety of forms?

"Who the mighty Artist that with brush dipped in molten colors made the heavens shine with new lights unknown before?

"What mighty Musician gave to each star and sun its key-note, and made the heavens vocal with a new song voicing the majesty and glory of the One, Everlasting Omn? . . .

"Zertoulem spake unto the multitude and said: Inasmuch as ye are led by the desire to gratify selfish propensities are ye excluded from the higher light which is the natural birthright of every soul.

"He that overcometh the flesh, not by crucifixion and mortification, but by sublimation, that leadeth to the complete purification of this house in which spirit dwells, shall become a leader among men, and shall know all things in heaven and earth. . . .

"Only the things of the spirit are permanent. All outward things are transitory and fleeting. Vain pomp and glory of the world without life, ye flaunt your gaudy rags before eyes whose spiritual vision is sealed. Ye have no dominion over him who is baptized of the spirit.

"He rises glorified and exalted into the atmosphere of gods.

"He reflects no light of sun or star, but glows and shines with the inexhaustible light of spirit. . . .

"There should be no private ownership in land, but a portion should be set apart by wise leaders sacred to the uses of each individual.

"Remember, O my disciples, that ye are not of this world of selfish, discordant, sensual men; for ye have been called to the Higher Life, where peace reigns evermore.

"Ye are bound by indissoluble chains of love, and not by the bonds of the flesh, of avarice, of selfishness, and of passion, wherewith the people of the Outer World are bound.

"Love knows no evil, and only seeks to bless all. . . .

"Hold condemnation for no man. Be not so conceited as to think ye are higher or wiser than others. The veil has simply become thin between your eyes and the Infinite Omn.

"As brothers, commune together and enjoy the serenity of a pure and noble life.

"Walk among men, imparting of your peace and love to those in need, and your influence for good shall be felt afar in the world. Then shall thy soul become as sweet and fragrant as the air of morning,

and Peace and Love the wings that bear thee onward amid circling spheres of light."

THE WISDOM OF PASSION; OR, THE MOTIVES OF HUMAN NATURE. By Salvarona. Cloth, 248 pp. Price, \$2. Boston, Mass.: Mystic River Book Company.

In this work the author, who writes under a *nom de plume*, presents much food for serious thought, and the work is one that will doubtless be valued by philosophic minds interested in psychological and metaphysical theories. The author claims that, unlike the treatises on the passions by Hume and Spinoza, his work is unique in that it teaches (1) that passions have laws; (2) that laws of passion are psychic forces of mental causation; (3) that the book is explanatory of the laws of the involution of passion as a condition of the laws of evolution; (4) that it teaches that life is the involution and evolution of ethereal, chemical, and mental forms through the attraction of our own psychic forces, which are the laws of passion; and (5) that his work gives the only psychologically practical definition of the soul "ever known to history." How far these claims are met is a subject for each reader to determine. There is very much in the work that will impress one as being decidedly novel, and not a little that many readers will unquestionably reject; yet it is a thought-stimulating book. In speaking of this work, the well-known scientist, Professor Cesare Lombroso, observes: "I have found 'The Wisdom of Passion' to be a book of great erudition and fine intuition. I would be happy if, in a certain sense, I had inspired it. I shall mention it at length in my *Archivo Psychology*."

THE CHRISTIAN IN HUNGARIAN ROMANCE. By John Fretwell. Cloth, 124 pp. Price, \$1.25. Boston: James H. West Company.

This is an excellent study of the greatest masterpiece of the eminent Hungarian novelist, Maurus Jokai. At the time when Mr. Fretwell wrote his work there was no English translation of the romance. Within the last few weeks, however, there has appeared a translation under the title of "Manassas."

Mr. Fretwell writes very sympathetically, and not the least interesting part of the work is the introduction, replete as it is with important and little-known facts relating, not only to the author, but also to the Christian people with whom the story deals—the Unitarians of Transylvania, who for generations have suffered frightful persecutions on account of their religious beliefs.

The review proper contains an admirable outline of the great novel, and though, for those who have the time and opportunity to enjoy the original, a condensation is rarely satisfactory, still if one is unable to peruse this great romance of Jokai's Mr. Fretwell's volume will

prove highly entertaining, for it is an excellent review and condensation of a really great novel.

THE WHITE DOE; OR, THE FATE OF VIRGINIA DARE. An Indian Legend in Verse. By Sallie Southall Cotten. Illustrated, cloth, 90 pp. Price, \$1.50. Philadelphia: J. B. Lippincott Company.

This rather long poem deals with one of the most interesting legends connected with the earliest American settlement. Virginia Dare was the first child born of white parents in North America. Her mother was one of the members of what is known to history as Sir Walter Raleigh's lost colony. As to the fate of the White Doe we know nothing further than is contained in Indian legends, which, like most mythical tales, contain much fiction intermixed, doubtless, with much that is true. The author of this poem has evidently made a thorough research for all available facts and data concerning the subject, and a number of valuable historical notes attest her painstaking care. The poem is a pleasing addition to the poetic versions of Indian legends.



BOOKS RECEIVED.

"The Biography of J. M. Peebles, M.D." By E. Whipple. Cloth, 592 pp. Published by author, at Battle Creek, Mich.

"Amata." From the German of Richard Voss, by Roger S. G. Boutell. Cloth, 116 pp. Price, \$1. Washington: The Neale Pub. Co.

"Galopoff, the Talking Pony." A story for young people. By Tudor Jenks. Cloth, illustrated, 243 pp. Price, \$1. Philadelphia: Henry Altemus Co.

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"Tolstoy: His Teaching and Influence in England." By John C. Kenworthy. Paper, 10 pp. Price, 2d. London: Simpkin, Marshall & Co., Ltd.

NOTES AND ANNOUNCEMENTS.

THE ARENA closes its Twenty-sixth Volume this month with an exceptionally interesting and varied table of contents, which includes many contributions that exemplify the progressive reformatory policy adhered to in every number issued under the present management. Close readers of the magazine will concede that it grows constantly better, not only as an opinion-forming agency but as an awakener of the national conscience; and the rapidly increasing material support accorded it by the reading public is gratefully acknowledged and appreciated by its publishers. No degree of prosperity shall cause a relaxation of our efforts to maintain THE ARENA'S leadership in its chosen field; for at no time in the history of the economic, sociologic, scientific, political, and theological thought and development of our country has such a periodical been more urgently needed than now. Independence is most vital in times of transition. Capacity to think must precede intellectual freedom; hence, our chief aim is to inculcate the habit of original thought.

In giving the leading place this month to an address by the Lieutenant-Governor of Illinois on "The Rights of Men," we invite attention to a fact that justifies the optimism of our shrewdest thinkers, *vis.*, that among those in high official station are to be found an increasing number of genuinely practical statesmen—real leaders of the people. Now that the conditions of urban life have thrust upon our lawmakers the problems growing out of the inequalities of wealth and opportunity, the day of the time-serving politician is passing away. Ideals are receiving attention, and no recent contribution to the discussion of human rights is more helpfully significant than our opening paper, from the pen of the Hon. W. A. Northcott.

Gen. C. H. Howard's article on "Publishers and the Postal Department" presents a number of facts and figures that, in connection with an editorial on the same subject in our

"Topics of the Times," should enlist the attention of every one interested in the spread of enlightenment. The usurpation of legislative power recently attempted by an executive department of our Government is an infringement of the rights of democracy that amounts to a veritable tax on education. The problem of correcting abuses without interfering with legitimate business is evidently as difficult as that of curtailing the monopoly privileges of railroad and express companies and other large contributors to partizan campaign funds.

Editor Flower's essay in this issue on the vast modifications of religious thought that characterized the nineteenth century is of value not only to the Church as an institution but to the moral and spiritual welfare of the race. His observations concerning the revolutionary influence of Darwinism are amplified most instructively in Walter Spence's essay on "Evolution and Theology," which follows in the current number. Not until our theological teachers avail themselves of the discoveries and conclusions of modern science shall the religious progress of the age be promoted.

It is not, however, in science alone that the Church may find a handmaid. In the realm of economics and sociology there is an urgent missionary field. That this is recognized by the advanced spiritual instructors of our day will be indicated in the January issue of THE ARENA. Our new volume will open with a timely paper on "Anarchism" from the able pen of the Rev. R. Heber Newton, D.D., whose recent sermons on that and cognate topics have made a sensation in the religious world.

Another proof that the really profound and conscientious thinkers in the learned professions are gradually breaking away from the conventional, "orthodox," and traditional is seen in our interview with Alexander Wilder, M.D., in the current number on "Medical Freedom." Dr. Wilder's recent great work, "History of Medicine," reveals the author as one amply qualified for the discussion of this important subject.

A "Conversation" with Prof. Frank Parsons on public ownership of our telegraph and telephone systems will appear in our next issue, together with an article on "The English Friendly Societies," by Eltwed Pomeroy, A.M., and many other papers of advanced-thought import.

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